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SEPTEMBER 1957

The METHODIST WOMAN

Official Call

Fifth Assembly of the Woman's Society of Christian Service

Purpose: To promote and deepen interest in the work of the Woman's Society of Christian Service.

Date: May 6-9, 1958.

Place: Kiel Auditorium, St. Louis, Missouri.

Theme: Christ's Message for Today.

Entertaining Conference: St. Louis Conference Woman's Society of Christian Service.

St. Louis

General Chairman: Mrs. Cecil G. Kane, 7469 Stanford Avenue, University City 5, Missouri.

Delegates: Members of the Woman's Division, six officers from each jurisdiction Woman's Society, the president and one other officer from each conference Woman's Society, one Wesleyan Service Guild representative from each conference, one delegate from each district, two youth members from each jurisdiction.

Visitors: Visitors are urged to attend. Plans are being made for 10,000.

•

Detailed information on arrangements and entertainment will appear in later issues of THE METHODIST WOMAN and WORLD OUTLOOK.

MRS. J. FOUNT TILLMAN, *President*
MRS. J. ERNEST WILKINS, *Recording Secretary*

New and Furloughed Missionaries Conference

A few missionaries and staff members of the Woman's Division of Christian Service in front of the student union building at DePauw University, Greencastle, Indiana, during the Annual New and Furloughed Missionaries Conference July 15-22. Among this number were twelve new missionaries who will sail during the year for their first term of service, two who had completed three years as special-term missionaries, and are now returning as regular missionaries, and fourteen who will retire from active service before another year. This group was a part of a total of about three hundred people attending the conference sponsored each year by the Board of Missions of The Methodist Church.

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Children's Work—

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The METHODIST WOMAN

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Cover: Place the Official Call for the Fifth Assembly of the Woman's Society of Christian Service on the bulletin board and use it for newspaper publicity.

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All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y., Room 1008.

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1957/58

The Community Center

THE world has become one big neighborhood. And so, if each local neighborhood were a peaceful place in which to live, then tension in the world neighborhood could be resolved. One of our Home Mission responsibilities therefore is to help both individuals and families use their God-given potentials in learning how to play and work together in day-by-day neighborhood experiences.

How do community centers, neighborhood centers, and settlement houses, such as those sponsored by the Woman's Division of Christian Service, fit into the picture? People are the concern of our agencies—people of all ages, colors, beliefs, and economic status. "We believe that our most decisive concern should be neighborhood life, its development . . . (and its relationship) to the whole community." [1]

Programs

What kind of programs does one find at community centers? Of necessity they vary with the neighborhoods and the interests and needs of the membership. Children must follow required courses of study in school. Adults must meet certain job requirements. But a community center gives opportunity for individuals and groups to choose what they really want to do. Leaders are available to help them choose and plan such activities as will stimulate their development into responsible citizens.

Board, staff, and membership need to work together on programs that will help individuals grow, strengthen family life, and improve community conditions. "Settlement (houses) are the grass roots of our democracy; a place where neighbors strive not only to raise their standards of living, but of equal importance, where neighbors seek to raise the standard of living together." [2]

Bethlehem Center in Memphis, Tennessee, operates in an old building, lacks space and facilities, but has two deaconess workers who with imagination and knowledge of community needs have transformed physical handicaps into artistic assets. With the help of instructors from the Memphis Art Institute who have volunteered their services, much has been done through use of color and movement. A number of junior and senior high-school students have won gold achievement keys in art from Memphis sources, as a result of the program at Bethlehem Center. One student received an art scholarship from a Kansas college.

For newly arrived Puerto Ricans and Europeans, classes in English and citizenship are provided at a number of agencies. Or it may be working mothers who need day care for their young children, such as provided at Lessie Bates Davis Neighborhood House in East St. Louis, Illinois, West Side Community House in Cleveland, Ohio, and others.

Mentally retarded children are arousing the concern of civic-minded people. One of our agencies in Kentucky provided space and facilities and, in fact, broke with tradition by arranging for classes to be open to all such children—a first step toward integration. In Texas a Bethlehem Center was first to provide classes for blind Negro people. Community centers have a long history of "firsts": kindergartens, nursery schools, day-care centers, well-baby clinics, and other welfare and health services for minority groups.

Personal Testimony

Bishop Roy H. Short, who wa himself a member of clubs an classes at Wesley Communit House in Louisville, Kentucky, a a boy, speaks of strategy of th settlement house as the divin strategy of God himself as exem plified in the incarnation—that becoming a neighbor and pitchin one's tent where the people live.

Another clergyman, the Re Frank Ramos, pastor of the Pollar Memorial Methodist Church (Mex ican), gives testimony of his expe rience at Wesley Communit House in San Antonio, Texas, i these words, "The deaconesse filled a great need in the life of boy hungry for friendship and lov and they helped to direct, mol and establish my Christian lif The spirit of service took hold me." These are just two illustra tions of the effect a communit center program can have.

Redevelopment of Cities

Cities are in a whirl of chang today due mainly to increase i population. To this must be adde other revolutionary changes, suc as throughways suddenly cuttin "across lots"—sometimes righ through property on which ou agencies' buildings are locate New housing projects, with the la est physical facilities, are ofte erected without concern for peop or neighborhood life.

Some of our buildings that hav been in use for thirty to fifty yea now must be relocated because r development will mean a shift population. If the community cen ter has been true to its fundament purpose of being neighborly, peop will understand and face calml the impact on home and famil life such changes bring. If not, th

. . . a neighborhood stronghold

by MABEL GARRETT WAGNER

St. Mark's Community Center, New Orleans, Louisiana. C. F. Weber, New Orleans, La.

From early childhood . . .

community may become hostile and chaotic.

Neighborhood councils, block organizations, and other community techniques are useful in developing wholesome neighborhood spirit and leadership. This is needed and usually desired by city planners responsible for urban renewal and development plans. A community center staff can take the lead in establishing communication between the people and the authorities.

Mobility Needed

The settlement house movement continues to make an impact on American life. To traditional programming for various age groups are added concerns for interpreting urban redevelopment, organizing neighbors into councils, relocating families, resolving juvenile delinquency, recruiting and training volunteers, adapting programs to the housing project pattern, and constantly developing experimental group work techniques. Because of the high mobility of our population, there is a constant challenge to meet their needs.

All this is part of the backbone of social work and calls for dedicated staff and board members as well. No one should accept membership on the board of any of our 105 community centers because of the honor! But rather the cost should be counted in terms of time, thought, energy, and creativity. This is an opportunity to put democracy into action—all working together to bring Christ's kingdom upon earth. Bishop Short says this is the only method of being a neighbor that will work:

As leaven works, until the whole is leavened.

As light works, steadily overcoming the darkness.

As the healing forces in nature work, quietly but effectively.

As the redemption of God works, lifting up the souls of men.

[1] "We Believe: A Tentative Statement of Desirable Standards for Settlements and Neighborhood Centers," by Jean M. Maxwell and John McDowell. National Federation of Settlements and Neighborhood Centers, 226 West 47th Street, New York 36, New York. 50 cents.

[2] Speech by the Honorable Emanuel Cellar on "University Settlement Celebrates Its 70th Anniversary." *Congressional Record*, July 16, 1956.

through advisory board level we find concern and love at work.

Tom Franklin, Charlotte, N. C.

Interracial advisory board meeting in Bethlehem Center, Charlotte, North Carolina.

leadership training in AFRICA

by
EUNICE E. DODGE

● **The secretary, Mrs. Ralph E. Dodge, the president, and Mrs. Maurice E. Culver pose after the Sunday service where the president pinned the Rukwadzano pin on Mrs. Dodge.**

THE first Leadership Training Institute for Methodist women in the Rhodesia Conference opened wide new horizons for eighteen Rukwadzano leaders. It was held at Old Umtali, Southern Rhodesia, from April 30 through May 3, 1957.

Organization, program, methods, service projects, literature, and methods used by other societies around the world proved to be fascinating subjects. The women's faces were alight, and the eager questions poured forth as each new idea unfolded. Methods used by Methodist women in Westfield, New Jersey, in Storm Lake, Iowa, or in the Philippines—what World Methodist Women did at Lake Junaluska in the fall of 1956—all these ideas furnished seeds for new plans and hopes for Southern Rhodesian Methodist women.

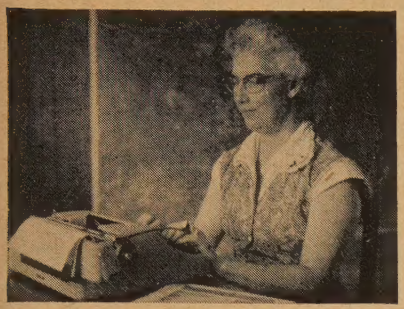
A map of the World Mission of The Methodist Church, provided by Miss Ruth Lawrence, proved to be a popular feature. As contacts in other parts of the world were mentioned, map pins were inserted on the map and colored yarn stretched from each point to Southern Rhodesia. The women were anxious to expand their knowledge so they could watch the yarns stretch out in all directions from their homeland. China became real to these African women when Mrs. D. L. Sherertz, a former missionary to China, told of the Methodist women's work as she had known it. She dressed some of the women in Chinese costumes and showed various articles which she had brought from China. At the end of that class period all the women were served canned lychees, a Chinese fruit. As Miss Lulu Tubbs told of two meetings of the World Federation of Methodist Women she also urged the women of the Rhodesia Conference to make Rhodesian membership in the Federation active by becoming dues-paying members.

Copies of the *Program Book* I, including twelve monthly programs and worship services as well as suggested activities which might be undertaken following each program, were presented to each leader by Mrs. M. E. Culver. The class went through the entire book, mentioning ways of presenting each program. The last day of the Institute the members presented one of the programs in the chapel. Later they returned to the classroom to discuss why it was a good program and ways in which it could have been improved. We hope tha Book I will be so useful that ther will be a general demand for fu ture editions.

One evening of the Institute wa devoted to "The Pastor's Wife, since most of the leaders of th Rukwadzano (The Fellowship) *ar* pastors' wives. Through the use o role playing many lessons wer taught indirectly and much enter tainment was provided. This pro gram was directed by Bishop an Mrs. Dodge.

Another evening Bible name and places became more real whe Miss Grace Otto showed colore slides of Palestine and told of he recent trip. Articles which sh brought back from the Holy Lan were eagerly examined by all o the women and the husbands wh attended that session.

Mrs. M. E. Culver, conferenc director of Religious Educatio planned this first Institute an acted as dean. Other teachers wer Mrs. R. E. Dodge, Mrs. Rober Goodloe, Miss Grace Otto, Mis Lulu Tubbs, Mrs. D. L. Sherertz Mrs. Barnie Higgs, and Mrs. Wal lace Kinyon. Through the kind ness and interest of Dr. Maurice Culver, principal of the theologica school, the school's new unit and it



Eunice Dodge is the wife of Bishop Ralph E. Dodge, the new Methodist bishop in Africa. On Conference Sunday she became an honorary member of the Rukwadzano Rwe Wadzimai, the Woman's Society of Rhodesia. Mrs. Dodge had to make the same promises all the members do when they join. These pledges include practical duties related to everyday living.

Among others things, Mrs. Dodge promised to keep a clean home, to take care of her children, to sew on her husband's buttons, to provide warm wash water for him each morning, to receive guests hospitably. In addition Mrs. Dodge and members of the Rukwadzano promise not to make or serve beer, grow tobacco or work in anybody's tobacco field, or resort to the cures of the witch doctor.

In an interview with Betty Culp Stevick, a missionary's wife, Mrs. Dodge said, "The old animistic compulsion to carry religious beliefs into every sphere of life has been a wonderful influence on the African Christian. Although the Christian form of worship in Africa is pretty much what has been brought over, adaptations of native ways have been made by attaching a Christian concept to them. For instance, in some places the old African custom of putting medicine into the field before planting has been changed into a service of praise, asking God to bless the seed before it is planted. Then after the harvest the people gather to thank the Lord for the harvest."

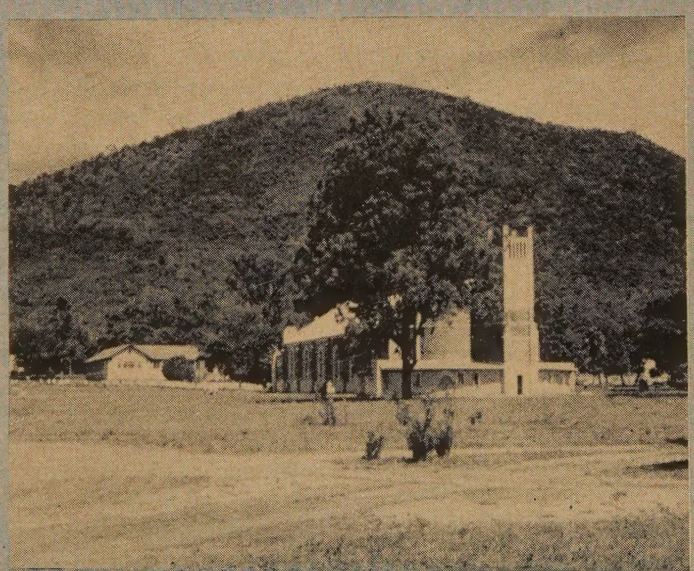
Mrs. Dodge participated in the Leadership Institute. She is the newly elected editor of the *African Christian Advocate*, a quarterly published in Africa to inform Methodists about the work of The Methodist Church in Africa.

excellent facilities were made available for the Institute.

The Woman's Society of The Methodist Church in Rhodesia was started many years ago as *Rukwadzano Rwe Wadzimai*, "The Fellowship of Married Women." At this Leadership Institute the women recognized that the needs of a growing group of employed women are being neglected. Girls who are past the age of the MYF but are not married, find no branch of the church tree upon which to perch. The American group called the *Wesleyan Service Guild* was explained to these women and the African leaders attending the Institute decided to ask their own Executive Board, which will be meeting soon, to name a committee to formulate plans for organizing the teachers, nurses, and other employed women into a group. The Married Women and The Business Women could be circles within *Rukwadzano*.

So the widening horizons stretch out and out toward the sunrise for these eager, bright-faced women of Southern Rhodesia.

Methodist Prints—I. W. Jansen



Methodist Prints—I. W. Jansen

Three of the leaders of the Woman's Society of Christian Service of the Old Umtali Mission chat. (Top picture)

The Ehnes Memorial Church in the middle of the campus at Old Umtali Mission, Southern Rhodesia.

Let Us *Sing* the Wondrous Story

by
MRS. E. U. ROBINSON

WHITTIER once wrote, "A good hymn is the best use to which poetry can be devoted."

This year Christians around the world are singing the poetry—the hymns—of Charles Wesley with unusual interest and appreciation, for 1957 marks the 250th anniversary of the birth of this younger brother of John Wesley who, as a religious poet, a writer of hymns, is unsurpassed.

Dr. E. Benson Perkins of England, in his address at the Ninth World Methodist Conference in 1956, said, ". . . the Wesley hymns have an abiding value and constitute a permanent gift not only to Methodism but to the whole Church of Christ. . . . The Wesley hymns are not something that belong to the 18th Century which can be forgotten in the 20th Century. . . . They are a gift of God to the worship and devotion of the Christian Church. . . ." [1]

Charles Wesley wrote his hymns at all hours, upon all occasions; on horseback and even in bed. When he died he left more than 6,000 hymns, some of them among the best in the English language.

The influence of the Wesleys remains, and it is powerful today because one of them founded a great society, and the other provided for that society the only liturgical service it still enjoys.

The sermon in many of the early Methodist meetings was described as a heavy trial of patience and the prayer a heavier one. "But at the worst—the soul of Charles Wesley, lofty, tender, pure, intense was there present; present in hymn, and like a summer's shower in a time of drought, was the hymn sung."

At the heart of Charles Wesley's great hymns are to be found the vital Christian doctrines — love, grace, salvation, assurance, mercy, pardon, praise, the atonement, and eternal life.

Isaac Taylor, an eighteenth-century author of great renown, said, "It may be affirmed there is no principal element of Christianity, no main article of belief as professed by Protestant churches; that there is no moral or ethical sentiment, peculiarly characteristic of the Gospel; no height, or depth of feeling proper to the spiritual life, that does not find itself emphatically, and pointedly, and clearly conveyed in some stanza of Charles Wesley's hymns."

Charles Wesley cried aloud,
O, for a heart to praise my God,
A heart from sin set free,
A heart that always feels Thy blood
So freely shed for me!

He moved out from the personal longing expressed in this hymn and taught the world to sing,

Blow ye the trumpet, blow!
The gladly solemn sound
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come!

Perhaps Charles Wesley is better known by one hymn, "Jesus, Lover of My Soul," than all the rest.

A competent authority said of this hymn, "Charles Wesley wrote hymns for almost every scene and circumstance of life; but, like Watts, Cowper, and Toplady, he had his masterpiece. The Lord of Glory bestowed on Charles Wesley the high honor of composing the finest heart-hymn in the English tongue."

Henry Ward Beecher said, "I would rather have written that hymn of Wesley's, "Jesus, Lover of my soul, let me to Thy bosom fly," than to have all the fame of all the kings that ever sat on the thrones of the earth. It is more glorious. It has more power in it. I would rather be the author of that hymn than to hold the wealth of the richest man in New York. He will die. . . . He will pass, after a little while, out of men's thoughts. What will there be to speak of him? What will he have done to stop trouble or encourage hope? . . . His money will go to his heirs, and they will divide it. It is like a stream divided and growing narrower by division. And they will die, and it will go to their heirs. In three or four generations everything comes to the ground again for redistribution. But that hymn will go singing until the last trumpet brings forth the angel hand; and then, I think it will mount upon some lip to the very presence of God."

The objectives of the 250th anniversary of Charles Wesley's birth as observed by Methodism are:

To help the people called Methodist to recapture their zeal for singing.

To lift up an important and unifying element in our Methodist heritage.

To stress the universality of the message in Charles Wesley's hymns.

To emphasize the value of great hymns in group worship and in the lives of individuals.

To stimulate, through singing, an evangelistic spirit leading to a great movement to win persons to Christ.

As we sing with Charles Wesley the great hymns of redemption, restoration, faith, and assurance that come from the overflow of a great heart and mind committed to God, we will experience new heights and depths of the Wondrous Story.

NOTE: The source for this article is Chapter II, "Charles Wesley," of *Some Hymns and Hymn Writers*, by William Budd Bodine. Philadelphia, 1907; The John C. Winston Company; pages 23, 24, 31, and 35.

[1] *Proceedings of the NINTH WORLD METHODIST CONFERENCE*, edited by Elmer T. Clark and E. Benson Perkins.

Our Heritage in Christian Social Action

The World Citizenship Committee of the Woman's Foreign Missionary Society

by MARION LELA NORRIS

TO READ the history of the early years of the Woman's Foreign Missionary Society of the Methodist Episcopal Church is to be inspired by the vision and the achievement of those women. Moreover, it is immediately evident that the problems of today are not new. They were faced in large part by the woman's organizations of the uniting churches. The social action program developed by those organizations paved the way for our Department of Christian Social Relations.

Working for Peace

In reviewing the factors which led the Woman's Foreign Missionary Society to initiate a movement for world peace, it is significant to note that many officers of the Society were members of the First Methodist Church in Evanston, Illinois. This is the church which Dr. Ernest Fremont Tittle served as minister for so many years.

It has been said that the best advocates of peace are those who are most familiar with war. Dr. Tittle had served as a chaplain during World War I. What he saw and experienced convinced him that war must be abolished and that the Christian Church must take the lead in the fight for peace. This conviction he preached to his people. His preaching stimulated certain women to action, and they became the leaders in the World Peace Movement of the Woman's Foreign Missionary Society.

Many of our older readers will recall the shock they felt when Congress passed the Japanese Exclusion Act. This so stirred the women of the Woman's Foreign Missionary Society that, at their annual meeting in 1924, they adopted a resolution requesting "a reconsideration of this Exclusion Act with a view to eliminating race discrimination and to re-establishing the bonds of friendship that will make possible cooperation throughout the world."

This resolution was sent to the President of the United States, the Secretary of State, and the Chairman of the Committee on Foreign Relations. It was also sent to the individual Branch delegates or delegations who sent copies to representatives in Congress from their territory.

The following year the General Executive Committee of the Woman's Foreign Missionary Society appointed the *World Fellowship Committee* "to study the present relation of the Woman's Foreign Missionary Society to international fellowship and to recommend ways of developing the potential influence of the Society toward international good will." The three members appointed were from First Methodist Church, Evanston: Mrs. Ulysses S. Grant, Mrs. Fred H. Sheets, and Mrs. Frank E. Baker, who was succeeded by Mrs. George H. Tomlinson.

The first request of the committee was that, in each of the local societies, one program each year be devoted to *peace*. The committee was asked to solicit articles on peace, and to arrange for their publication each year in the April issue of the *Woman's Missionary Friend* to give the women sufficient materials for the annual peace meeting in May.

In 1928 the Woman's Foreign Missionary Society was again stirred by an action of the United States government, but this time in approval. When the Kellogg-Briand Treaty to Outlaw War was initiated by the French Minister of Foreign Affairs, and, later when the Multilateral Treaty to Outlaw War was signed in Paris by fifteen nations, the women rightly felt that each local society ought to present the matter to its membership and seek endorsement of ratification. But how to finance such an undertaking? Only fifty dollars a year was allowed this committee by the General Executive!

Fortunately the Lindgren Peace Foundation of Northwestern University came to the rescue with a grant of one hundred dollars. With this, the committee, authorized by the General Executive, had printed and sent out to the president of each of the 8,000 auxiliaries a letter asking them (1) to acquaint the society with the history of the Treaty and to ask for the adoption of a resolution urging its ratification without reservations; (2) that after such action had been taken they write their senators and the Chairman of the Foreign Relations Committee; (3) to notify the chairman of the Committee on International Fellowship, Mrs. Ulysses S. Grant, of their cooperation as requested. This was new business for many societies, so a form was suggested for each of these letters.

The General Executive of the Woman's Foreign Missionary Society also sent a resolution to the administration which read in part:

> We welcome the negotiations now proceeding among the great powers of the world to effect the Multilateral Treaty proscribing war, these powers engaging by solemn pledge to find peaceful methods of settling any dispute. As an organization and as individuals we hereby pledge to this undertaking our earnest and active support, and urge the present administration to prosecute these negotiations until such a treaty is ratified.

In January, 1929, when all the returns from the American women were reported at the Cause and Cure of War Conference in Washington, D. C., it was discovered that the number of letters sent in by the Woman's Foreign Missionary Society was exceeded by those of only one other organization. Both the Secretary of State and the Chairman of the Foreign Relations Committee, Senator William E. Borah, said that "their work had had a real influence on the result." This was naturally a great encouragement and stimulus to the committee and also to all members of the Woman's Foreign Missionary Society.

World Citizenship

In 1931 the name of the committee was changed from World Fellowship Committee to *World Citizenship Committee,* and Mrs. George H. Tomlinson became chairman, succeeding Mrs. Grant. The presidents of the eleven Branches were made corresponding members. As objects for special attention alcohol education and better motion pictures were added to world peace. Later race relations and economic problems were also included. Other women were appointed from time to time to serve on the committee, some in special capacities. Among them were: Mrs. Fred B. Bacon, Miss Elizabeth Davis, Mrs. Robert D. Elder, Mrs. Herman E. Fabry, Mrs. William C. Hanson, Mrs. C. L. Keigwin, Mrs. W. F. Mather, Mrs. Roscoe A. Page, Mrs. Esther Van Tufty. Mrs. Oliver R. Aspegren became a permanent member of the committee.

The report of the committee at the annual meeting included the following recommendations which were all unanimously adopted by the General Executive.

Law Enforcement—states its faith in the Eighteenth Amendment.

World Court—a necessary and worthy instrument of a world peace system, which shall gradually be built up to supplant the war system.

Opium—recommends to the Senate of the United States an early ratification of the Narcotic Drugs Convention signed at Geneva on July 13, 1931.

Disarmament—favors the bold reduction of every variety of Armament of the Geneva Conference.

About this time the committee began to realize the value of sending communications to individuals in public service as well as to organizations, and several were included in the committee's recommendations in 1933, and approved by the General Executive:

1. A letter to Mayor Kelly of Chicago protesting against the distribution of free beer at the time of the November election.

2. A letter to President Franklin D. Roosevelt protesting the acceptance of Movie Code presented by the motion picture industry, particularly the blind booking and block selling, which were being forced upon moving picture theater managers.

3. A cable to Geneva supporting the six-point program of disarmament.

4. A letter to President Franklin D. Roosevelt asking him to appoint a better governor for Puerto Rico.

Other recommendations presented and approved by the General Executive were:

1. Authorization for a leaflet on temperance to be printed and used in the May, 1935, auxiliary meetings.

2. Selection of delegates to attend the conferences on the Cause and Cure of War—with a report for the *Woman's Missionary Friend.*

3. Support for conscientious objectors.

4. Objections to naval appropriations.

It was felt that the women in the local societies should be thoroughly informed about the aims of the World Citizenship Committee so, in 1934, Mrs. Tomlinson was authorized to prepare a leaflet on the work of the committee. Mrs. R. D. Elder was appointed to handle publicity.

Disturbed by the increasing use of alcoholic beverages, the Woman's Foreign Missionary Society prepared Loyalty Pledges. These were promises to abstain from the use of alcohol which were sent to every auxiliary. Of the 80,000 sent out, 35,000 were returned signed.

In 1936 the committee worked hard on the People's Mandate to Governments to End War. Seven thousand five hundred Mandates were sent out, and nationals in thirty different countries were asked to cooperate. There were requests for more Mandates.

Education for Peace

In the early days the leaders had become aware that much educational work had to be done to show the relationship between the work of missions in foreign countries and world peace. Liberal time was given at the annual meetings of the General Executive for the presentation of missionaries and their messages in the public meetings. There were banquets for young people with speakers from faraway countries and, realizing the forces of early influence, children's rallies with the stories of boys and girls in Oriental lands.

In 1936, as war clouds again began to appear, the committee felt that the women of the local Societies must have more peace education. The committee sent out 7,500 copies of *Education for Peace,* a leaflet of the World Peace Commission. In order to make the seventeen crucial issues to peace more vital a questionnaire on which the reader was asked to register his stand as *for, against,* or *doubtful* went with each copy. The returns were a shock to the committee. While practically all were for *prayer* for peace and education, there seemed to be little understanding that Christian citizens must *work* for peace as well as pray for it. Many women did not seem

(Continued on page 39)

***The Way to a Warless World,* the first book on peace to be published by the Methodist Book Concern, and promoted by the Methodist Committee on World Peace, was written in 1924 by Mrs. Thomas Nicholson, president of the former Woman's Foreign Missionary Society of the Methodist Episcopal Church. In 1928 she also wrote, by request, a study book on World Peace, *Thinking It Through,* which was translated into several languages and used as an elective course on world peace by both young people and adults.**

To Witness and to Work

by
ESTHER ARMSTRONG

Miss Armstrong organized a national exhibit of Indian Christian art for the Centennial of Methodism in India last year. She is shown with Sudhir R. Khastgir, principal of the Government Arts College, Lucknow, looking at his painting.

Miss Armstrong of Cedar Rapids, wa, was a short-term missionary India. Her official assignment nder Bishop J. Waskom Pickett as publicity and public relations ork for both the Woman's Divi- on of Christian Service and the ivision of World Missions. She orked through a Methodist In- rmation Office in Delhi, India, pplying informational and edu- tional materials about denomi- ational and union work of The ethodist Church to secular and ligious publications and organi- tions both in India and the nited States. Her assignment in- uded work in audio-visual aids novies and radio), recreation, usic, and art. She was stationed Delhi.

WHETHER you go to the mission field for four years as I did, for three years, or for forty-three the missionary call is the same—a call to witness and to work. It may begin in a short term of service, but it can never end there. My years in India meant many things to me:

—a Christian experience which made me aware of the necessity for daily rededication of my life, for knowledge of historical Christian beliefs, and for personal testimony;
—a period of apprenticeship and and introduction to the work of The Methodist Church—and the Christian church as a whole—in India and the world—a good background for a lifetime decision;
—countless opportunities to broaden experience, develop skills and self-discipline in a number of fields through service to the church and the community;
—an unparalleled opportunity to become acquainted with the community that is the world: its peoples and cultures and work. The uniqueness of the church as a world institution and her responsibility for all of life;
—a challenge to step out of molding American patterns of church practice and work for the building of the world Christian community everywhere;
—an appreciation of good health. The requirement of the Board of Missions for regular checkups and the Asian necessity for prompt treatment resulted in my returning to the United States in better health than when I left;
—a new appreciation of the value of money and a Christian obligation for its proper management. As a single missionary my salary was adequate, and responsibility

for certain mission and organizational accounts was a new and valuable discipline;
—a new knowledge of myself and my personal limitations, a new experience of life's real *essentials*. I hope I will never feel "comfortable" again.

My public relations work involved helping to interpret the work of the church to travelers, Indian and "foreign," in India: introducing them to workers and showing them key projects. It meant building up files of material and photographs about the work for use within the Indian Christian community — statistics, historical data, and human interest stories (especially for use in money-raising campaigns and publicity literature). I worked on several Centenary projects: the writing and production of publicity; organization of a national exhibit of Indian Christian art; some ghost writing for Indian Christians who had neither time nor the knowledge of English to prepare suitable talks or promotional pamphlets. In the areas of music and art I found an unexpected openness and an overwhelming readiness for Christian expression among artists and intellectuals who asked for scriptures, teaching, and interpretation of the Christian viewpoint. Such interest could be a firm foundation for the indigenous Indian Christian church.

Public relations assignments necessitated contacts with people in different fields, Christian and non-Christian, Methodist and other Christian denominations and organizations. To improve my language facility and to keep in touch with some of the immediate problems of the rural church I assisted as regularly as possible in rural medical clinics.

During summer vacations I explored India. With friends I traveled in India, Assam, Nepal, and Kashmir. Traveling third class to save money and see more of India, we visited projects of both the World and the National Council of Churches and of the Indian government, foreign and privately-aided projects, cultural centers, and beauty spots. These trips later provided valuable contacts.

Like most "threes," I worked with youth—in the local church, on the conference level, and on an interdenominational regional basis. Just as the first group of short-term missionaries to India set up the Methodist Youth Fellowship, I believe that the second group helped to establish the *workcamp idea* firmly in the Methodist program. Fitting in admirably with the national *shramdhan* movement and the concepts of self-help the workcamp idea spread. Now many MYF groups are raising the money to finance their own workcamps in needy requesting villages.

I worked with the Conference Youth Committee and contributed to *Youth Fellowship*, the official magazine of the Indian MYF. A real effort was made to keep accurate records of all youth activities and programs, to regularly evaluate them, to circulate the evaluations, and to constantly improve them.

We also sought new areas for youth work: *rural youth institutes* were set up and scheduled for our conferences after inquiries all over India from many denominations; on a conference level we also instituted interdenominational *older youth work* for the college and post-college age. These included Christian study programs, retreats, and workcamps. At the same level we held our first teenage leadership training institute. Always we tried to make projects self-supporting and self-directed. I could see a real change in youth work while I was in India. Responsible Indian young adults took over the planning, development, and discipline within their own groups as well as for youth institutes.

We did some basic spade work in experimental and study sessions to determine the *basic needs of Indian young people*, their attitudes and problems, and the availability and quality of help and leadership for youth among parents, ministers, doctors, social workers, educators, and young married couples. This resulted in plans for a much needed "older youth" scheme. Two definite groups emerged: young married couples with or without children usually away from home, and young unmarried people away from home or not, but out of school. With the help of questionnaires, study programs, workshops, and planning with large representative groups of young people and their advisors we mapped out two beginning programs, and then we evaluated the whole approach. Methodists have done much pioneering in youth work, but we have just begun to scratch the surface of the need.

In my spare time I worked with the North India Regional Bible Society and on both the Publications and the World Fellowship Commissions of the National YWCA of India. This was a rich Christian fellowship. Occasionally I played piano accompaniments for All-India Radio and the Delhi Music Society. There honorarium purchased repairs for our mission jeep and helped to finance certain youth projects. Like most missionaries we occasionally assisted in emergency (flood) relief programs and rescue operations.

No matter what my specific tasks I believe personally that my particular contributions were best made behind the scenes as an enabler and supporter. My work in the field of publicity was essentially that of an observer and interpreter, not necessarily a participant. In youth work and other activities I tried always to work through others—to do the basic work and provide materials and then leave the outright leadership to Indians.

Yes, the missionary call is a call to witness and to work. It is at the same time a philosophical-intellectual challenge and an intimately personal quest.

Three Doors to Tomorrow

A Dramatic Presentation Featuring the Work of the Student Secretary

by

DOROTHY CLARKE WILSON

Notes on Production

This dramatic presentation consists of one basic scene played by six women, with three short episodes played at intervals within the scene, each one depicting an area of activity within the scope of the local secretary of Student Work of the Woman's Society of Christian Service.

These three episodes may be played in a variety of ways: on a different stage level from the main scene, with a curtain and change of scenery to fit each episode; on a different stage level, with the three simple sets in place throughout the presentation, in which case the beginning of each episode will be indicated either by a spotlight on that particular set, or merely by the entrance of one of the characters; or on the same level of stage as the main scene, which in this case should be played at one side, the three episodes arranged in groupings on other parts of the stage. In this case, also, the action of each episode will be indicated either by a spotlight or by the entrance of a character.

In the Colby College chapel, Waterville, Maine, where the playlet was first presented under the direction of Mrs. Inez Cottle, an upper level of the chancel was used for the main episode, a lower level for the short episodes, played directly below and in front of the main group. The four sets were in place throughout the play, and no curtain was used.

The presentation may be given in very simple form, with no stage and no properties other than a table and a few straight chairs, plus small properties as indicated. The parts may be read if desired. It is designed as a medium of education, not a finished play, and is intended for use in local Society meetings, or district and conference gatherings. Its purpose is to encourage local Societies, especially very small ones, to include a secretary of Student Work in their list of officers, or at least to find some way of fulfilling the duties of such a secretary. It endeavors also to acquaint all Woman's Society members with the vital service performed by their secretaries of Student Work in the three areas of their activity, and its potential in helping to build the church of tomorrow.

Characters

Mrs. District Secretary of Student Work, an attractive woman of any age with poise, sincerity, and enthusiasm.

Five Local Officers of the Smalltown Woman's Society, as follows:

Mrs. President, a mature woman with efficiency and vision.

Mrs. Vice-President, with even more efficiency but less vision.

Mrs. Secretary, a well-to-do woman whose office is only one of her many community activities.

Mrs. Treasurer, an exceedingly practical woman with no vision at all.

Mrs. Secretary of Missionary Education, the youngest of all but with no limits to her imagination, enthusiasm, and vision.

Two College Students, Jean and Mary.

Two Employed Girls, Betty and Marge.

Two Young Servicemen in privates' uniforms, Jim and Tom.

A Male Voice (speaking offstage).

Settings

Main Scene. The meeting place of a committee. Chairs may be grouped either about a table or in a semicircle, or informally as desired. Let Mrs. President and Mrs. District Secretary of Student Work occupy seats near the center. Care should be taken that Mrs. Vice-President and Mrs. Secretary, as well as Mrs. President, occupy seats from which they can easily see the section where the episodes are played, so that they can recognize the players at the indicated times.

First Episode. A room in a college dormitory. No scenery is necessary, however, except a desk and a chair.

Second Episode. A bench in a city park.

Third Episode. A room in a soldiers' barracks. No furnishings except an army cot. Two chairs or a bench may be substituted for this if desired.

See Notes on Production for suggestions as to the arrangement of the episodes.

THREE DOORS TO TOMORROW

(*The five officers of the Smalltown Woman's Society of Christian Service enter informally, possibly from opposite sides of the stage.*)

Mrs. President (*cordially shaking hands with each of them*): Good afternoon, ladies. I'm so glad you could all come to this first meeting of our executive committee. I hope this year we can make our Woman's Society of Christian Service really active in many new areas. That's what we came to talk about today.

Mrs. Secretary: Not too many, I hope—that is, if they involve extra work on the part of the secretary. I'm in far too many organizations in this community already.

Mrs. Vice-President: But of course if there are other things we're supposed to do as a Woman's Society, we want to do them.

Mrs. Secretary of Missionary Education (*eagerly*): Oh, but it isn't just because we're *supposed* to do them, is it? It's because we want to, and need to, for the good of our church and our community and world.

Mrs. Treasurer: Well, I hope we're not going to spend too much time just talking ideas. Don't forget, we have our annual fair to plan for.

(*The women take their places either in an informal grouping or about a table.* Mrs. President, *who remains standing in the center of the group, is about to draw up a chair and seat herself when* Mrs. District Secretary of Student

WORK, *who has been watching at one side of the platform, approaches.*)

MRS. DISTRICT SECRETARY OF STUDENT WORK: Pardon me, but aren't you Mrs. President of the Smalltown Woman's Society?

MRS. PRESIDENT: Why, yes, I am, but . . . (*Though she shakes her hand cordially, she looks puzzled.*) *Your face seems familiar* . . .

MRS. DISTRICT SECRETARY: Remember? We met at the last conference meeting, down in Waterville. I am Mrs. District Secretary of Student Work.

MRS. PRESIDENT: Oh, of course! And you were trying to persuade me that our little Society needs a secretary of Student Work.

MRS. DISTRICT SECRETARY (*smiling ruefully*): And I'm afraid I didn't succeed very well.

MRS. PRESIDENT: But that wasn't your fault. You really put forward some convincing arguments. It was just that you didn't understand our local situation, how very small and limited we are. Why, we even have difficulty in securing our five officers! I do want you to meet them. (*She introduces each in turn, and they shake hands with the newcomer.*) Mrs. Vice-President, Mrs. Secretary, Mrs. Treasurer, Mrs. Secretary of Missionary Education. Ladies, this is Mrs. District Secretary of Student Work.

MRS. DISTRICT SECRETARY: But I do understand your difficulties. My Society is small, too. Only twelve members.

MRS. VICE-PRESIDENT: Just twelve! My, you *are* small! We have at least twenty, don't we? (*She turns to the others for corroboration.*)

MRS. PRESIDENT: But we're anxious to function this year as a really effective Woman's Society. We feel that in the past we've been too much a mere money-raising organization.

MRS. TREASURER (*a little tartly*): Somebody has to raise the money. If it hadn't been for us, our church would have had to close its doors long ago.

MRS. SECRETARY OF MISSIONARY EDUCATION (*eagerly*): But we feel it isn't enough, just keeping the doors of our church open today. We feel as if we ought to be—well, opening new doors.

MRS. DISTRICT SECRETARY (*smiling*): Doors to tomorrow, perhaps?

MRS. SECRETARY OF MISSIONARY EDUCATION: That's it! Doors to tomorrow.

MRS. PRESIDENT: That's why we're meeting here this afternoon. We've been studying the total program of the Woman's Society, as was suggested at our conference meeting, to see how the various areas can be covered by our five officers.

MRS. VICE-PRESIDENT: For instance, my office, that of vice-president, is to be responsible not only for programs but for the spiritual life of our Society.

MRS. SECRETARY: And they tell me that in addition to my duties as secretary, I'm to be especially concerned with matters relating to Christian Social Relations. Though if I'd known it was going to involve all that when I said I'd take the office . . . ! I just don't have the time with all my clubs and lodges and all.

MRS. SECRETARY OF MISSIONARY EDUCATION: And as secretary of Missionary Education I'm going to try to fulfill some of the duties of the secretaries of Children's Work and Youth Work.

MRS. DISTRICT SECRETARY (*sympathetically*): You're going to be a busy person.

MRS. SECRETARY OF MISSIONARY EDUCATION (*eagerly*): I shan't mind, because I know how very important it is, working with our children and young people. I'll be helping to open those "doors to tomorrow" we were just talking about.

MRS. DISTRICT SECRETARY: Indeed you will. (*She pauses, then looks about the circle expectantly.*) And which one of you is going to fulfill the duties of a secretary of Student Work?

MRS. PRESIDENT (*after an embarrassed silence*): Well, as I told you at conference, Mrs. District Secretary, we're such a small Society . . .

MRS. DISTRICT SECRETARY: I know. Just twenty members.

MRS. TREASURER (*firmly*): Eighteen thus far who have paid. And with all the money we have to raise, we ought to be talking about our annual fair right now.

MRS. DISTRICT SECRETARY (*gravely*): I see. Then you don't consider student work important?

MRS. PRESIDENT: Yes, of course it is. But—a small Society like ours can do only so much. And we really have so few students away in college . . .

MRS. DISTRICT SECRETARY (*quickly*): Oh! Then you do have some young people from your church who are away studying?

MRS. SECRETARY: My daughter Jean for one. Perhaps one or two others. But really only a very few.

MRS. DISTRICT SECRETARY: And do you have any young people in the armed services?

MRS. PRESIDENT: Oh, yes, my son is in training camp right now. But there really aren't enough . . .

MRS. DISTRICT SECRETARY (*soberly*): Not enough to be worth bothering about, you mean? It doesn't really matter if they become lost to the church?

MRS. VICE-PRESIDENT: Of course we don't mean that. And if you knew Mrs. President's son, you wouldn't even suggest such a thing.

MRS. PRESIDENT: Yes, Jim always loved his church. He keeps writing all the time how much he misses it.

MRS. DISTRICT SECRETARY (*rising*): I wonder—could you give me just a few minutes to show you how much difference a student secretary might make in the life of your church?

MRS. PRESIDENT (*regretfully*): I hate to say no, but—really, Mrs. District Secretary, we have considered the matter carefully.

MRS. VICE-PRESIDENT: And we do have so many plans to make this afternoon.

MRS. TREASURER: And don't forget, we have to get through in time to talk about the fair!

MRS. SECRETARY OF MISSIONARY EDUCATION: Let's take the time. I for one want to hear. If Mrs. District Secretary really thinks it's important, I think we should know about it.

MRS. PRESIDENT (*reluctantly*): Very well. I suppose the least we can do is listen to what Mrs. District Secretary has to say. (*She turns to* MRS. DISTRICT SECRETARY *with a gracious smile.*) Go ahead and tell us.

MRS. DISTRICT SECRETARY: I'm not going to *tell* you. I'm going to *show* you.

(*She gestures toward that part of the platform or room where the* FIRST EPISODE *is staged. Either the curtain is drawn revealing the set, or it is spotlighted at this point. Or, if desired, the beginning of the episode may be indicated merely by the entrance of the college student,* JEAN, *who takes her seat at the desk.*)

MRS. SECRETARY (*excitedly, in a voice sure to be heard*): Look! It's my daughter Jean! She's in her room at the college dormitory!

Episode One

SCENE: *A desk and chair. The desk is piled with books. Jean, a college student, is seated at the desk, studying. She looks up to see another college student,* MARY, *enter.*

JEAN: Oh, hello, Mary! Come in.

(MARY *approaches the desk.*)

MARY: Hi, Jean. I just thought I'd stop by and see if you wouldn't like to go with me tonight to Wesley Club.

JEAN (*groaning*): Oh, I can't, Mary, not tonight! I have mountains of studying. A term paper to write and a prelim tomorrow!

MARY: I wish you'd try it once. We're having some of the most interesting discussions. Tonight one of the foreign students is speaking, a boy from Africa.

JEAN: It sounds good. I keep intending to go, Mary. I always went to Youth Fellowship in the church back home. Loved it. But —things are different here. I just don't have *time!*

MARY (*soberly*): I know. There are so many demands. One has to choose what things are most important.

JEAN: But I'm already in so many things, Mary! Sorority, Outing Club, Debating! How did you ever get started in this Wesley Club, anyway?

MARY: Why, I heard about it even before I came to college. I got a letter from the church here telling all about the Club and the interesting things they do. Didn't you get one?

JEAN (*shaking her head*): No.

MARY: And then the campus pastor called on me. The secretary of Student Work in our Woman's Society sent him my name on a blue card. Didn't yours send him one?

JEAN: I never heard of any blue cards.

MARY: I couldn't wait to get here and become part of the group. And it's even more interesting and challenging than I expected. It just seems to give purpose to one's whole college life.

JEAN (*turning back to her books*): Well, I'm glad you enjoy it, but I don't see how you can find the time!

MARY (*coming closer and speaking very earnestly*): Jean, there's another reason why I do wish you'd come with me to Wesley Club.

JEAN (*a little impatiently*): Do we have to talk about it now? Can't you see I have loads of studying? I was out late on a date last night.

MARY: That's why, Jean. Your date. The crowd you were out with.

JEAN (*sharply*): Well? What's the matter with them? Just because they want to have a little fun—besides, what right do you have . . .

MARY: No right. Except—we did seem to be so close to each other last summer at Methodist Camp. Remember the night we had the Dedication Service and the talk we had afterward down by the lake? What we were going to do with our lives to help build a better world, and how college was going to help us learn to do it?

JEAN: College! Help us learn to build a better world! Tell that to the crowd I was with last night. They'd drop dead laughing.

MARY (*earnestly*): They're not your kind, Jean. And they're making a different person out of you. Come with me tonight. Meet some of the students who feel the same way about life as you and I do.

JEAN (*putting both hands to her head*): I—I don't know how I feel any more. I'm all confused—about everything.

MARY (*putting her hand on Jean's shoulder*): That's why you need the church and fellowship with other Christian young people. It gives balance to your whole college life, makes you see things in the right perspective. Come with me, why don't you?

JEAN (*uncertainly*): But . . . I can't. I tell you I don't have *time!* Maybe . . . maybe if I'd got started right the way you did . . .

MARY (*turning away reluctantly*): I'm sorry. But—won't you try to come with me some other Sunday night, Jean?

JEAN (*looking suddenly startled*): Sunday! Goodness, this *is* Sunday, isn't it! Sorority committee meeting! I'd forgotten all about it. Thanks, Mary, for coming along and reminding me.

MARY: But—I thought you had so much studying . . .

JEAN: So I do. But you have to go to Sorority, no matter what. They expect you to, and it's important. (*She stacks her books on the desk and rises.*) You'll excuse me if I run away and leave you, won't you, Mary? I'm late now.

(*She runs out.* MARY *stands for a moment looking after her, then slowly follows. The curtain falls, or the light is extinguished. Or the action of the play merely turns again to the group of officers.*)

MRS. SECRETARY (*distressed*): I can't understand it. Jean was always so faithful to her church! It doesn't seem possible . . .

MRS. TREASURER (*somewhat tartly*): Well, at least you could afford to send her to college. That's more than we were able to do for our Catherine. And she was first in her class, too.

MRS. DISTRICT SECRETARY (*to Mrs. Treasurer*): What a pity she didn't apply for a scholarship in one of our Methodist colleges or universities! Ninety-five per cent of our Student Day offerings go now, you know, to a Scholarship Fund, which is made available to worthy Methodist young people wishing to attend our colleges.

MRS. TREASURER: Nobody told us anything about it!

MRS. DISTRICT SECRETARY: That's one of the responsibilities of a secretary of Student Work, both to promote Student Day and to urge young people to take advantage of college opportunities.

MRS. VICE-PRESIDENT: You can be thankful, at least, Mrs. Treasurer, that Catherine was able to get a good job here in town. My Betty has been so lonely and unhappy since she went away to work in the city! I got a letter from her only this morning . . . (*She stops suddenly as the stage becomes set for the beginning of* EPISODE TWO. *As the curtain opens or the area is spotlighted, the bench in the city park comes into view, with the girl* BETTY *either already seated on it or approaching it.*) Why, there's my Betty now!

Episode Two

(*Seated on the bench in the city park,* BETTY *looks very lonely. She takes a sandwich from a paper bag and munches it slowly, but apparently without enjoyment.* MARGE *enters and approaches the bench. She may either sit down at once beside Betty or stand just behind the bench at first, taking her seat later in their conversation.*)

MARGE: I hope you don't mind my speaking to you, even though I'm a stranger. I'm Marge.

BETTY (*surprised*): I—I'm Betty. No, of course I don't mind.

MARGE: I've seen you coming here every day at noon to eat your lunch, and I couldn't help thinking you looked lonely.

BETTY: Lonely! I'll say I am!

MARGE: Have you been here in the city long?

BETTY: Only a month. But it seems like a year.

MARGE: Do you have a job here?

BETTY: Yes. In an office. (*Bitterly*) Where every other person working isn't a day under fifty!

MARGE: I'm new here in the city, too. But I guess I've been luckier than you. I've found the city a very friendly place.

BETTY: Then you sure *are* lucky! (*Cynically*) Where did you meet all these people that are so friendly? In the subway?

MARGE (*seriously*): Well, in church, for one place. Have you tried that?

BETTY: Yes. Once. Just one person spoke to me. An old lady with a hearing aid who was at least eighty.

MARGE: I guess I was lucky there, too. The secretary of Student Work in the Woman's Society back home sent my name to the Methodist minister nearest where I room. Somebody from the church called on me the first week I was here, and I was made to feel right at home. They have a fine young adult group.

BETTY: I'm a Methodist, too, but nobody sent my name to any church.

MARGE: Then why don't you come with me? We're having a supper meeting at the church tonight.

BETTY (*eagerly*): Oh, could I? I've missed church a lot. I always went at home in Smalltown.

MARGE: Good. Then why don't we meet somewhere after work? It's informal, so we can go just as we are.

BETTY: I'm in the Mercantile Building down in the next block.

MARGE: I'll meet you there, in front. I'm only a couple of blocks away. Have you finished your lunch?

BETTY: All finished.

MARGE: Then why don't we walk along together now?

BETTY (*eagerly*): Fine! And—thanks so much! (*She rises and holds out her hand.* MARGE *clasps it. They go out together, talking animatedly.*)

MRS. VICE-PRESIDENT: What a relief! But—suppose that girl hadn't come along? What would my poor Betty have done then?

MRS. SECRETARY OF MISSIONARY EDUCATION: You mean the secretary of Student Work is responsible for maintaining contacts with young employed people away from home as well as students?

MRS. DISTRICT SECRETARY: Yes. That is now considered one of her most important responsibilities. And, of course, with servicemen and women also.

MRS. TREASURER (*with relief*): Well, at least we don't need one for that! So far as I know, we have only one serviceman from our church, and that's your son Jim, Mrs. President. I guess he doesn't need any special contacting. Grew up in the church, that boy did.

MRS. PRESIDENT (*slowly*): I—I'm not so sure about that. I've had some letters from him lately that have made me wonder. I wish I

could know . . . (*As the set for the* THIRD EPISODE *comes into view.)* Look! There's my Jimmy now!

Episode Three

(*A cot in an army barracks. Or, if this is hard to procure, two straight chairs or a bench will suffice. Jim is discovered sitting on the cot, or he may enter and take his seat. He looks both dazed and miserable. Holds his head in his hands as if it hurt.* TOM *enters presently, carrying a paper cup containing coffee.*)

TOM: Brought you a cup of good strong coffee, Jim. How do you feel now?

JIM: Rotten. Brother, what a hangover! Thanks for the coffee, pal. (*He takes the cup and drinks it, making a face as if it tasted bitter.*) I say, Tom, did I—get into any trouble last night?

TOM: Some of the boys brought you in, if that's what you mean. Not the M.P. And, so far as I know, you're not wanted by the police. But—if I'd gotten myself too drunk to know where I'd been on my night off, I'd sure think I was in trouble!

JIM (*sarcastically*): There's probably no argument about where you were on your night off. I'll wager my empty pockets you were in church.

TOM: And if you'd been there with me, you wouldn't have empty pockets. It wasn't really church, though. It was a square dance some of the town young people put on in the Community House. Had a good time, too. Met some nice girls.

JIM: Church folks, I suppose?

TOM: Sure. Why not? I used to go to church at home and like it. Why shouldn't I here?

JIM: How'd you ever get acquainted with that crowd?

TOM: A woman in the church back home gave me a Serviceman's Introduction Card. I took it with me when I went the first time, and after that it was easy. They were always inviting me into their homes or to church affairs. You need something like that to sort of break the ice.

JIM: I'll say! Turn up in a crowd of nice, decent people with a uniform on, they treat you as if you had smallpox or leprosy! Sure you're going to lead their precious sons and daughters astray! How come, I wonder.

TOM: They don't stop to think that many of us come from homes and churches and communities just like theirs. That's why this introduction card business is a good thing. Makes a link right at the beginning, when you need it.

VOICE (*offstage, loudly*): Mail coming! Uncle Sam calling Barracks B!

JIM (*springing up*): There's the mail! Maybe . . . (*He seizes his aching head and drops back groaning on the cot.*) Ugh! What a head!

TOM: I'll get yours, pal. Won't take but a minute.

(*He goes out quickly, returning almost immediately with a large envelope, which he breaks open.*)

JIM: Hey! Where's mine?

TOM: Sorry. Nothing for you today. Only this one for me.

JIM: Might have known. Oh, well, what can a guy expect? You've only got one mother, and she can't write every day.

TOM (*pleased*): Well, what do you know! Remember that woman in the church I was telling you about? Some sort of secretary she is in their Woman's Society. She's sent me a birthday card!

JIM (*interested*): No kidding! Didn't enclose a birthday cake—I hope—with six candles?

TOM (*holding the card up and looking at it delightedly*): Imagine that! Her caring enough to find out when it was and send it! In time, too. Two days early. Look, Jim! Isn't that a cute card?

JIM (*examining it*): Yeah. Cute. Send you something else, did she?

TOM (*holding out a small booklet*): This. She always sends me one of these, every three months. It—has things in it you can read, if you want to, every day.

JIM (*looking at it*): *Power. Daily devotions for Young People.* (*He turns the pages.*) Hm! Not bad. Listen to this. "Up until two weeks ago I had always been suspicious of any real meaning in life. To me life was just an 'empty dream.'" Huh! Sounds like he was in the army. "But now life has an entirely different meaning for me! Now I *know* life has a purpose . . ." And who do you suppose wrote that? A Korean!

TOM: They're all written by young people *for* young people.

JIM: What's that other thing she sent you?

TOM (*holding it out*): Another booklet. A new one. It's called "Christians Stand Guard."[1] Looks as if it's written especially for servicemen. (*He opens it and starts reading aloud.*) "As a Christian, as well as an American, your work on guard involves much more than just learning how to be a good soldier, marine, sailor, or airman. You stand guard over much more than the nation's boundaries. You have the primary duty of preserving your own self-respect as a Christian young man. You have to live with yourself for a long, long time."

JIM: Yeah. You do, don't you? I—guess I should have remembered that last night.

TOM: This isn't last night, Jim. It's this morning.

JIM (*rising and straightening his shoulders*): So it is. And, since I'm going to have to live with myself all day, as well as the rest of my life, I'd better get going. Thanks, Tom. (*He holds out his hand, and the other takes it with a firm grip.*) Sometime I'd like to—borrow that little book just long enough to read

it. I—think I need it more than you do.

TOM: Sure. Take it now. (*He gives him the book, and they go out together, or lights off, or curtain.*)

MRS. PRESIDENT (*after a pause*): I see what you mean now, Mrs. District Secretary. It certainly makes things look different when—it's your own son.

MRS. SECRETARY (*thoughtfully*): Or your daughter. Yes, we do need a secretary of Student Work. We *must* have one.

MRS. SECRETARY OF MISSIONARY EDUCATION (*eagerly*): We'll be opening not only one door to tomorrow, but three of them!

MRS. VICE-PRESIDENT: But—which one of us will take the additional responsibility? There are only five of us. And we all have taken on extra duties, except—(*She looks around the circle.*)

MRS. TREASURER: Don't look at me. I have plenty to do just handling the money.

MRS. PRESIDENT (*with decision*): We all have plenty to do. And a job like this needs a full-time officer. We must find someone else.

MRS. SECRETARY: How about Mary Gray? She has to stay at home with her sick mother, but she would surely have time to write letters.

MRS. VICE-PRESIDENT: And if she'd make plans for the special activities, like Student Day and Student Recognition Day, we would all help carry them out.

MRS. PRESIDENT: Why don't I go over there right now and take Mrs. District Secretary of Student Work with me? Could you all come tomorrow for another meeting? (MRS. VICE-PRESIDENT *and* MRS. SECRETARY OF MISSIONARY EDUCATION *nod their heads.*)

MRS. SECRETARY (*reluctantly*): Well, I did have another meeting tomorrow, but—I believe this is more important. Yes, I can come.

MRS. PRESIDENT (*rising*): Good. We'll adjourn, then, until tomorrow. And, Mrs. District Secretary of Student Work, we can't thank you enough. You have opened some new doors for us as well as for our church. (*The women rise and prepare to leave.*)

MRS. TREASURER (*who remains until the last, gathering up her records*): Now I guess we'll never have time to plan for the fair!

[1] Distributed by Methodist Commission on Camp Activities, 100 Maryland Avenue, N. E., Washington 2, D. C. Price: 10 cents per copy; 10 for $1.00.

Deaconess candidates met in June with Miss Mary Lou Barnwell, executive secretary, Commission on Deaconess Work, for a period of orientation and Christian fellowship. Here the group is shown during its visit to the United Nations.

"Varieties of Gifts - -"

In Local Church Activities

by MAUDE WHITE HARDIE

REPORTS that come in from Local Church Activities give a combined picture of ways of raising money which have proved successful, and of services performed for individuals, church and community, either with or without the expenditure of funds.

The versatility and talent of Methodist women give proof that there is no need to list here any suggestions for raising money for the Society and local church. The methods reported show a wide range and a high level. The fellowship element, which we have stressed before, is present in the majority of them. And the bringing of the skill of one's hands is likewise prevalent. For the most part the items quoted here are of the "outgoing" rather than the "incoming" sort, though really it is impossible to separate the two. Readers will recognize some of their own activities. If they could read further they would be surprised and encouraged to see how many other Societies across the land are doing many of the same things they are.

Shut-ins and the sick are remembered in many ways: flowers, trays, cards. Some of the women are meeting with shut-ins, taking refreshments, having a short program, and a prayer group meeting.

Residents of nursing homes and of Methodist homes have been remembered, and the programs of the Society have been shared with them in various ways. One church provided transportation for members of the Happy Hours Club.

Newcomers and young couples with children attend Fellowship Suppers. Families with children are able to attend because the Woman's Society provides a nursery. This type of nursery service has also been provided during the entire session of the study class on "Paul's Letters to Local Churches," and at prayer meeting sessions. In some cases, the Woman's Society pays a woman to come in for this nursery supervision, but in most cases it is volunteer service.

There are many instances of service for children in church and community. One rural church Society took as its project the furnishing of free lunches for the children in the school. In a school for mentally handicapped children, a nearby Society furnished cookies from time to time for the children to enjoy with their milk. Directing the children's activity at Halloween to UNICEF has been widespread in many communities. One Society, on its own, sponsored a Trick or Treat program among its young people, which met with a generous response for UNICEF. One Society gave Bibles to the members of the MYF who did not have them.

Perhaps one of the most appreciated services is rendered in cases of death in the church membership. At these times of sorrow many Societies provide hot meals, serve them, and aid with duties in the home. One Society reports three such instances in one month's time.

The giving of books as memorials to the church library is noted.

Women have made extra money for the Society's budget by making and selling preserves, jellies, candy, and cake; by picnics, and by serving such organizations as Rotary and Kiwanis.

One Society made three quilts; the members met for an all-day quilting bee and had a covered-dish lunch, thus combining fellowship with their work. They sold the quilts for a sum sufficient to buy a pulpit for their church.

A chairman of Local Church Activities helped a woman secure a job.

An evening circle undertook the project of painting the furniture and toys in the primary department of the church school—and "accomplished this very satisfactorily."

Some of the women in one Society kept track, over a period of time, of the number of hours given to service outside the regular program of the Woman's Society. The totals showed:

P.T.A.-Memorial Hospital	130 hours
Boy and Girl Scouts	88 hours
Cub Scouts	56 hours
Heart Association	33 hours
Orthopedic Hospital Clinic	25 hours

—a total of 332 hours.

A Society joined in a community meeting of thirteen woman's organizations of different denominations during which each organization told of a missionary whom they help to support. Some of the women came dressed to represent the different countries where they maintain work. A covered-dish supper provided opportunity for fine fellowship and cooperation.

The spirit of fellowship breathes through all these reports. "We help to make our church a place where visitors are welcome, and we urge them to come back," writes one Society. "We helped a needy family in our community, and they began coming to church," says another. Truly, "varieties of gifts." We like to recall the rest of that passage (1 Corinthians 12:4-7):

> ". . . varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good."

Japan International Christian University Foundation, Inc.

Her Imperial Highness Princess Chichibu graciously responds at a dinner given in her honor. *Seated from left to right:* Mrs. Harper Sibley, vice-president of the Foundation and chairman of its Women's Planning Committee; Dr. Yoshimune Abe, vice-chairman of the University's Board of Trustees and president, Japanese Christian Peace Association; and Mrs. Hachiro Yuasa, wife of the president of the University.

Commencement at ICU

by FLORENCE CHAN

Miss Chan, a Chinese student from Malaya, is a member of the class of 1958 of International Christian University at Mitaka-shi, Tokyo, Japan. In this article she reports on the university's first graduation exercises, which were held on March 21, 1957. Miss Margaret Billingsley, executive secretary for Japan and Korea of the Woman's Division of Christian Service, and Dr. T. T. Brumbaugh, executive secretary for East Asia of the Division of World Missions, and his wife also attended the commencement.

THE first commencement of International Christian University in Japan has come and gone, but something of this occasion will forever remain with me. It is a message which has ignited the flame of life and roused a spark of maturity in my soul.

Four days before commencement, Dr. Tateo Kanda, Chairman of the Division of Humanities, said to the graduating seniors: "We are sending you off, not merely as graduates but as ambassadors of God."

And Dr. Georgia Harkness was right when she told us at the baccalaureate service that the commencement meant the real beginning of work rather than the end of college life, because "education is an ongoing, never-ending process. It is achieved neither by thinking that we have acquired all knowledge, nor by assuming that there is nothing more to be learned."

With great excitement, commencement day finally arrived on March 21, 1957. The ceremony was held in the chapel. As a junior classman I couldn't help feeling humble when I stood with the congregation as 116 boys and 49 girls, including nine Chinese and one Korean, marched solemnly in procession into the chapel.

How dignified they looked in their black American-style caps and gowns! How fortunate they were in being so cheerfully blessed by more than one thousand witnesses, including parents and friends, and representatives of diplomatic, educational, religious, and business circles.

Everyone, including the twenty-six guests of honor who flew to this country on a special tour arranged by the Women's Planning Committee of the Japan International Christian University Foundation in New York City, sat in complete silence as each graduate mounted the platform to receive his or her diploma.

President Hachiro Yuasa shook hands with each graduate. The handshake symbolized gratitude and promise, faith and hope. President Yuasa gave every graduate an encouraging smile.

He said, "Ever since you entered ICU, we have challenged you with the perturbing question—'knowledge and skill, for what?' We urged you to lay the foundation for your philosophy of life as firmly and wisely as possible and to discover the true way of life. . . . In our conviction, the Christian and democratic way of life is expressed in our relations with our fellowmen. . . . ICU expects you to be seekers after the truth of the world and the truth of Christ to the end of your lives."

In an inspiring message of congratulation to the graduates, Mrs. Harper Sibley, vice-president of the Japan International Christian University Foundation in New York, said that she welcomed them into the fellowship of the "aristocracy of service," which knew no nationality and no religious barriers.

Speaking for the senior class, Allan Lee, a Chinese graduate, expressed in fluent Japanese that his heart was full of gratitude; and Miss Yoko Hoshina, a Japanese student, said in English, "We know that through Christian fellowship and practice of love, we have germinated and nurtured a seed of power of life within ourselves, and we believe that so far as we have that seed in our hearts, we are strong enough to meet the stern realities of life." Quite unconsciously these two representatives of both the non-Japanese and Japanese members of the first senior class had already begun their mission as "ambassadors of God."

The first commencement exercises ended at noon when Bishop Richard C. Raines of The Methodist Church gave the benediction.

Dispensario Evangelico

by MILDRED LAMBERTS, R.N.

The work in the Dominican Republic has been in transition. The seventy-five-bed Hospital Internacional in Ciudad Trujillo was closed in 1956. A smaller health program has been inaugurated—a child health and prenatal clinic in Barahona. Miss Mildred Lambert is the missionary nurse in this interdenominational project.

OUR first few days in Barahona were busy ones—getting the dispensary in order, calling on local government officials and others whom we wanted to interest in our plans. It is our purpose to work with the poorer people. The city has several doctors, some small private hospitals for those who can afford to pay, and a social security clinic which serves a fairly large part of the working public. There is also a government hospital for the low-income group, but many of them cannot take advantage of it because they cannot afford to pay for the medicines prescribed. It is this group we hope to reach.

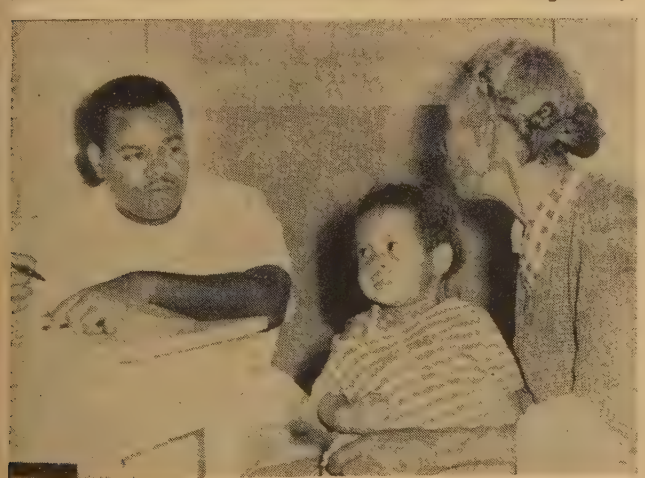
Señorita Been, Señora Innocencio, the two Dominican nurses, and I came to Barahona as strangers. Two or three ladies from the local church acted as our guides and showed us the poorer sections of the city. Some people came to the clinic of their own accord, and others stopped the nurses visiting in the neighborhood to point out houses where there were sick children.

We began by examining the 216 children in the school. Several of them were subsequently referred to their own doctors or dentists and a few of the poorer ones were seen later in our dispensary.

Dr. Abraham Hazoury, director of the company hospital of the sugar plant in Barahona, served as our doctor while we were getting started. However, his work with the company and his own practice are so heavy that he could not continue. Dr. Abraham Lincoln Forchue (accent on the last syllable) is now our doctor. He is much more in sympathy with our ideas than most Dominican physicians, for as a boy he attended the African Methodist Episcopal Church in Samoa.

The *Dispensario Evangélico* formally opened its doors May 12, 1956, Florence Nightingale's birthday, a day celebrated as Hospital Day in the Dominican Republic. Most of the officials, doctors, and nurses of the community, as well as many of the church members and school children were present, and we were gratified at the show of interest. Since that first clinic home visits have averaged about eighteen a week. Between June and November we held twenty prenatal clinics with a total of 154 patients.

A grandmother brings her grandchild for a consultation with Dr. Forchue at the interdenominational dispensary.



We then entered a second phase of our work. We opened two branch clinics, one in Mella and the other in Peñon. The Mella clinic is held in the unused rooms of the parsonage.

Some of the parents and children at the afternoon clinic in Barahona.

Thirty-six children were treated the first day. At Peñon the clinic is held in the chapel. There we treated twenty-five children at our first clinic.

We must supply the medicines for our Barahona baby clinic because of the financial situation of these families. It is good for these people to pay a little when they can, and we want to stock our own solutions as much as possible so that we can provide medication within the financial reach of the people we serve and also keep down our own operating expenses.

At present our laboratory examinations are being done at the government hospital. We want, ultimately, to make many of our own, and we hope to be able to do this in the near future with one of the microscopes salvaged from Hospital Internacional.

With the opening of the two out-of-town clinics we feel that we are at last on our way to carrying out the Board's wishes in regard to the type of work to be done here. Since baby clinics are completely new in these two little towns we feel that the response has been good, as it has also been in Barahona itself. We pray that, with God's help, the response will continue to be good, and that the work may prosper as our program becomes better known in these communities.

Jurisdiction Officers of the Woman's Society

Western Jurisdiction Woman's Society of Christian Service officers were installed at Trinity Methodist Church, Berkeley, California, by Miss Mary Lou Barnwell, executive secretary for the Commission on Deaconess Work. On the platform (left to right) are Miss Barnwell; Mrs. E. M. Tilton, President; Mrs. A. R. Burgett, Vice-President; Mrs. George Berry, Missionary Service in Foreign Fields; Mrs. F. W. Batten, Promotion; Mrs. Marion Averill, Recording Secretary; Mrs. Fred Olson, Treasurer. In front are Mrs. Newton Temple, Literature and Publications; Mrs. A. A. Phillips, Student Work; Mrs. D. H. Wyatt, Children's Work; Mrs. Harvey Livingstone, Spiritual Life; Mrs. Elmer Beckman, Youth Work; Mrs. J. Paul Stone, Christian Social Relations; Mrs. Henry Nelson, Supply Work; Mrs. Arthur Young, Missionary Education; Mrs. Henry Haines, Missionary Service in Home Fields; Mrs. Clarence Jones, Wesleyan Service Guild; Mrs. Warren Bonner, Missionary Personnel.

Officers of the Northeastern Jurisdiction meeting at Buck Hill Falls, Pennsylvania, are (left to right) Mrs. John O. Mabuce, President; Mrs. Carl B. Searing, Vice-President; Mrs. J. Howard Waring, Recording Secretary; and Mrs. Arthur H. MacCorkle, Treasurer.

Dr. Davida Finney, head of Literacy House, and Halana Makhiel, field representative, discuss plans for an all-village literacy campaign in an Egyptian village.

EGYPTIAN LITERACY TEACHER VISITS AMERICA

Miss Halana Makhiel is now on tour in the United States telling of her work as a member of the Literacy House team in Egypt. Her visit has special interest for church women everywhere because the foreign mission theme for 1958-1959 will be the Near East.

The work of Literacy House is part of the program of the Committee on World Literacy and Christian Literature (popularly called Lit-Lit) which is a section of the Division of Foreign Missions of the National Council of Churches. The Woman's Division of Christian Service is one of the cooperating agencies which supports this literacy program around the world.

Miss Makhiel is a remarkable person with a capacity for work and a warm, friendly manner. She supervises the volunteer village teachers, acts as counselor and friend, and finds time to teach Bible study classes and lead the women's prayer meeting.

Literacy in Egypt is not an isolated technique. Through the intercommunication of those who teach and those who learn, it is a living experience, mixed with every-day problems and questions, and pleasures. During the past year, more than 1,600 students have been under Miss Makhiel's direct supervision.

Items from Here and There . . .

Kolar Hospital Birthday

by ESTHER SHOEMAKER, M.D.

IT WAS a great day at the Ellen Thoburn Cowen Memorial Hospital, Kolar, India, when the forty-seventh birthday of the hospital was celebrated. All groups from the church, school, and hospital worked together to make the function a real success. The Men's Association of the church was responsible for sideshows. The Woman's Society of Christian Service prepared a special lunch, and the proceeds from it were given to the hospital. Members of the Woman's Society also helped with the tea stall. The school faculty coached the high-school girls in a lovely short drama which was presented in two showings.

The Sisters in charge of teaching and ward supervision, with the help of the students, prepared excellent demonstrations and health exhibits. Two of the most popular places were the operating room, where a "patient" lay on the table all draped and ready for surgery; and the room where a blood transfusion demonstration was carried on, the transfusion being demonstrated on a Chase doll. The health exhibits showed proper diet based on the local grains and vegetables, the methods of prevention of illness, and a good setup for a home delivery. Nurses were on hand to explain all the details of the exhibits.

The Mysore Government cooperated by sending the Health Education Van with films and trained staff. Health films were shown in the evening. This was a wonderful method of health education, for more than one thousand people were present. The celebration became a real community project with health education as a central stimulus. Birthday gifts were brought to the hospital in cash and kind.

Hospital Sunday was celebrated in the church at both morning and evening services and in five villages where members of the hospital staff took charge of all the services. Truly the Christian ministry of health and healing has been blessed through this hospital birthday celebration.

Centro Social Roberts Remodeled

BISHOP ROLANDO ZAPATA of Mexico recently officiated at an impressive dedication service which marked the completion of a remodeling project at Centro Social Roberts in Saltillo, Coahuila, Mexico. With funds from the Woman's Division of Christian Service and gifts received locally, such a remarkable transformation has been achieved that oldtimers can scarcely recognize the former premises. From classrooms and dormitories to kitchen and laundry; from plant-lined corridors, living room and tiled fountain to ball courts, the building is admirably adapted to the full year-round program needed by a social center in a growing city.

Founder Honored

The widespread interest in the center was indicated by the number of people from Monterrey, Nuevo Laredo, Chihuahua, and Mexico City who attended the dedication. An impressive portrait of Miss Lelia Roberts, pioneer missionary, who founded the institution, was the center of interest in the spacious living room. As a further tribute to Miss Roberts, her favorite hymn, "Jesus Savior, Pilot Me," was used as a prelude.

Today the center is under Mexican leadership. Assisting Miss Dolores Gomez, the directress, are Miss Selma Reynolds, a short-term missionary, and Miss Chonita Reyes, a capable Mexican woman recently added to the staff to make possible the expanding services of the center.

Prepared for Anything

WHEN I became a rural worker I was told to be prepared for anything, but when a woman came one morning and asked me to perform the burial ceremony for an infant that afternoon, I was at a loss. Since there was no pastor I was the next logical person to ask, she said. I told her I would do what I could.

What could I do? What would I say? I had never even attended a child's funeral. The Lord directed my thinking to *The Methodist Hymnal* and there I found the ritual for the burial of a child. There were nine persons present at the home for the short ceremony. There was no undertaker, so we carried the little wooden coffin in the front seat of my car to the graveyard.

Eloise Bough, U.S.-2
Holston Valley Rural Work

Wood Junior College

ON JUNE 1, Dr. Charles Morgan resigned as president of Wood Junior College at Mathiston, Mississippi, to become assistant to the president of Berea College, Berea, Kentucky.

Dr. and Mrs. Morgan served eleven years at Wood. During these years the physical assets of the college were greatly increased, new buildings constructed, and the financial structure of the college strengthened. A program of general education was developed which attracted national attention. The standards of the college have been built up to receive full accreditation by the Southern Association of Colleges and Secondary Schools.

Mrs. Morgan was active also in the work of the college. At times she was the registrar, director of drama, and through all the years an effective teacher, teaching in the area of speech and the humanities.

The successor to Dr. Morgan is the Rev. Felix Sutphin. Mr. Sutphin was born December 25, 1918, in Lee County, Shannon, Missis-

sippi. He is an alumnus of Wood College, graduating from that institution in the spring of 1938. From there he went to Millsaps College, Jackson, Mississippi, and upon graduating in 1940 married the former Miss Elene Brooks of Mathiston, Mississippi. Together they went to Emory University in Atlanta, Georgia, where he finished his seminary training in 1944 and then returned to the North Mississippi Conference.

In the North Mississippi Conference he served two years at Blue Mountain, four years at Baldwyn, fourteen months at Drew and was in this sixth year at Grenada.

Challenges and Promise

by MARY BETH LITTLEJOHN

MY EXPERIENCES during the past year have increased my faith. This makes me better able to interpret and to cope with the new experiences that lie ahead. Among the enriching contacts I cherish the memory of these co-workers:

A consecrated member of a small rural church, limited in training and opportunity, answered the long list of excuses offered by a fellow member for not wanting to help with the vacation church school by saying, "I *know* a lot of folks could do it better. I *know* I don't know how. But I'm not worried about that. All I'm concerned about is helping the children to love the Lord better. Next year I hope to know more."

Two young fathers of young children work on the 11 P.M. to 7 A.M. shift in the mill. It is 7:30 by the time they reach home in the morning. But every morning during the vacation church school both were on hand by 9 A.M. with a carload of youngsters; and both worked effectively on the staff of this school every day.

The president of a Guild works five days a week and until noon on Saturdays in the mill. When complimented for her willingness to give of herself so generously in spite of her exacting work schedule, plus the fact that she is also a homemaker for her husband, her reply was, "If I expect to have a part in the Kingdom I must help build it."

So I face the future unafraid—not with a promise of freedom from difficulties but with assurance born of past experiences; plus the faith to believe I can build better than I did last year.

Dedicate Sarah English Cottage

The recent dedication of the new Sarah English Cottage at Cunningham Children's Home, Urbana, Illinois, featured tributes to Mrs. English, superintendent for eight years, and a dedication ceremony for the new facilities.

The new building will house girls who have been living in Inez Rose Cottage. Younger boys now move into that cottage.

After the dedication service girls at the home modeled dresses they had made for Easter.

W. A. Cummings, Wenonah, N. J.

Bishop Fred P. Corson of the Philadelphia Area consecrated Miss Marjorie Ewart a deaconess at the spring meeting of the New Jersey Annual Conference. She is Associate Executive Secretary of the Conference Board of Education in charge of Children's Work for New Jersey Conference.

Bishop Richard C. Raines congratulates four of the new missionaries of the Woman's Division after the commissioning service he conducted. From left are Miss Jane Williams, going to Sarawak; Mrs. Ruth Suse, laboratory technician, going to Bolivia; Bishop Raines; Miss Imogene Joyner, rural evangelist going to the Belgian Congo; and Miss Marian Bayless who will do nursing education in Southern Rhodesia, Africa. They were commissioned in July during the Annual New and Furloughed Missionaries Conference at DePauw University, Greencastle, Indiana.

KAPPA PHI BIENNIAL

Mrs. T. Otto Nall of Evanston, Illinois, Vice-president of the Woman's Division, was made an honorary member of Kappa Phi at the club's biennial National Council of Chapters in late June at Carleton College, Northfield, Minnesota.

And what is Kappa Phi? It is a national club for college Methodist women with the aim, "Every Methodist woman in the university world today a leader in the church of tomorrow." Kappa Phi was founded in 1916 at the University of Kansas, Lawrence, by a minister's wife, Mrs. Gordon B. Thompson. It has grown to include chapters on both coasts.

Kappa Phi clubs resemble the Woman's Society in many ways. There is worship, programs, projects, and an interest in missions. Every two years active delegates, sponsors, national officers, and alumnae meet for "Council," the governing body of the national organization. But Council includes more than just business, for there is time for inspiration, recreation, and study.

Kappa Phi is open to any girl who belongs to a Methodist church or attends a Methodist church by preference while in school. Independent and sorority girls alike may join. All races are welcome.

Every chapter has a local Methodist woman as sponsor. Nationally the sponsor is Mrs. O. A. Donnenwirth of Columbus, Ohio, who served as secretary of Student Work for Ohio Conference before becoming Kappa Phi sponsor in 1953. Girls elected to serve as national officers for the next two years are Miss Mary Sue LaFollette, a student at Garrett Biblical Institute, Evanston, Illinois; Miss Mary Louise Dutcher of Red Oak, Iowa; Miss Gene Maxwell, a deaconess doing rural work in Wisconsin; Miss Dorothy Witten of Ohio; Mrs. David Kendall of Chicago, Illinois; and Miss Joanna Horst of Columbus, Ohio.

Mrs. Mary N. Morrison (extreme left) of Statesville, North Carolina, taught a course on "Japan" at the recent School of Missions held at Bennett College, Greensboro, North Carolina. She looks on as Mrs. Inez Tate of Rowland, North Carolina, points out and explains some of the features on a map she and other members of the class made as a project. Samples of Japanese handiwork are displayed on tables in foreground.

A Mother-Daughter service was a feature of the annual district meeting of the women of Thomasville District, Western North Carolina Conference. The mothers and daughters, each an officer in her local Society, stood at the church altar as Mrs. Arnold Kirk, district secretary of Promotion, paid tribute to the mothers in giving "to their daughters a beautiful vision of the task for the Master and of guiding them into their part of the responsibility." Mrs. Kirk gave each daughter a corsage to pin in her own mother. The group formed a semicircle around the altar—each mother with her daughter—as a soloist sang, "Faith of Our Mothers," and a dedicatory prayer was offered. The picture shows the mothers in the front row and the daughters "backing them up." It was said this was one of the most beautiful traditions in the Woman's Society of Christian Service—following in the footsteps of a Christian mother.

NATIONAL METHODIST SENIOR HIGH WORKCAMP

Ten youths and their advisors met this summer at the Navajo Methodist Mission School, Farmington, New Mexico, for one of two national workcamps. They came together from different parts of the country with a desire to give of their time to Christian service through physical labor. In addition to work projects they endeavored to obtain an understanding of the Navajo and the region in which he lives. As they worked to attain these goals a strong bond of Christian fellowship grew among members of the group.

The workcamp was sponsored jointly by the Youth Department, Division of the Local Church of the General Board of Education, and the Educational Institutions of the Woman's Division of Christian Service of the Board of Missions.

The first goal the campers set was to complete several work projects necessary to the school. Some of these were picking and canning cherries, laying a concrete floor, painting, and stuccoing.

The second goal—understanding the Navajo Indian and the region in which he lives—was attained by fellowship with Navajo youth on the campus during the summer and by taking side trips. Side trips were made to Window Rock (Tribal Headquarters), Mesa Verde, a hogan on the reservation, and to the Uranium Plant in Shiprock, New Mexico.

Still another objective was to develop a genuine Christian fellowship. Through working together, playing together, group discussions, and corporate worship the campers became conscious of their unity in Christ.

Fourteen students line the steps to the new building of Methodist Theological School, Sibu, with Dr. Chou, top right.

THEOLOGICAL SCHOOL

Sibu, Sarawak

The opening in Sibu of the Methodist Theological School and Lay Training Center for the Sarawak Provisional Annual Conference in Borneo in 1956 was a significant achievement in meeting the need for trained workers.

Dr. Ivy Chou, who became the first principal, is the dynamic product of Christian schools in China and America. The pattern for the Theological School is set for close cooperation between the Chinese and the Ibans. Dr. Chou, in describing the dedication of the school, gives a beautiful picture of the Christian fellowship that transcends all barriers:

"The Iban Christian, the Batak organist, visitors from Malaya, missionaries from America, and Chinese leaders participated in a service translated into Iban and Chinese, and experienced the reality of that fellowship that knows no national, racial, or linguistic bounds."

Some of the students have entered the school under great difficulties. Yuek-Ying is the first senior middle school graduate to come. Her family was ready to do anything just to keep her from studying there. Neither did she get much encouragement from her friends. But she said, "I know it is the Spirit of the Lord that holds me firm in spite of all the difficulties. I am very happy where I am."

Bishop Shot K. Mondol, Delhi Area, prepares to lay the cornerstone for a new $100,000 girls' hostel at the Henry Plested Memorial Girls' High School in Meerut, India. The new hostel will house 200 girls. It replaces an old, inadequate dormitory. In the style of many American dormitories, the new hostel will have a small bedroom and dressing room for each girl rather than the "barrack style" accomodations of the older buildings. The new buiding will also have a dining room, living room, and prayer room. The Henry Plested School, a project of the Woman's Division, is managed by Dr. Mildred Shepherd, a missionary from Wilmore, Kentucky.

The Religion in American Life Program strengthens religion in personal, community, and national life; provides challenging opportunities for laymen to serve by urging all Americans to attend worship regularly. November is RIAL month. The program is sponsored by a laymen's committee composed of members of the major faiths, and is supported by twenty-four national religious bodies, including The Methodist Church.

REGIONAL WORKSHOPS ON PROMOTION

A series of ten regional workshops on promotion will be held this fall, in centrally located cities. All six jurisdictions will cooperate, but the workshops are not set up on jurisdiction lines.

These workshops are being planned with the following specific purposes in view:

1. To refresh leaders in the Woman's Society in the work and purpose of the Woman's Society.
2. To further understanding of human relations problems in the program of the Woman's Society.
3. To develop insight into the potentialities and problems of leadership in the Woman's Society.
4. To provide an opportunity to practice some skills of working with others.
5. To provide opportunity to plan for using these learnings in the local church.

Emphasis will be laid on both content and approach. Modern methods of developing good group relationships will be explored and applied to the work of the Woman's Society of Christian Service. In other words, it will be a workshop in modern methods of leadership training in general against the backdrop of the work of the Woman's Society.

The plan for the workshops is as follows:

September 4-8 at National College for Christian Workers, Kansas City, Missouri, there will be a training workshop for leaders. Among those attending will be the six jurisdiction presidents, who will serve as resource persons. They will not be expected to be among the leaders at all the Regionals. Those who are coming for training and are committed to serve in the workshops as leaders, will be the secretaries of Promotion and three key women from each of the six jurisdictions, some members of the Woman's Division, and some staff members, among whom will be the field workers. These leaders will then conduct the first workshop which will serve as a laboratory experience for them.

At the ten Regionals, those attending from each conference will be: the Conference President, Conference Vice-President, Conference Secretary of Promotion, Conference Secretary of Wesleyan Service Guild. It is hoped that some district superintendents will be present at each of the workshops. *These Workshops are of necessity delegated bodies, and not open to any but delegates.*

The schedule of the Regional Workshops is as follows:

Elizabeth Marchant

Mr. Gordon L. Lippitt of the National Education Association, Mrs. Walter A. Eichinger, Chairman of the Committee on Regional Workshops, and Miss Dorcas Hall were leaders at the first committee meeting to plan Regional Workshops.

1. Kansas City, Missouri, National College for Christian Workers, September 9-12.
2. Albany, New York, October 1-3.
3. Minneapolis, Minnesota, October 1-3.
4. Burlingame, California, October 1-3.
5. Washington, D. C., October 8-10.
6. Cincinnati, Ohio, October 8-10.
7. Boise, Idaho, October 8-10.
8. Augusta, Georgia, October 15-17.
9. Dallas, Texas, October 15-17.
10. Little Rock, Arkansas, October 22-24.

The assignment of the conferences to the Regional Workshops which they will attend has been arranged by the Jurisdictions concerned, and the conferences involved.

Local committees have been appointed in the ten cities where the workshops will be held, to arrange for housing and meeting places. The person through whom information is channeled is the Jurisdiction secretary of Promotion.

Following these Regional Workshops for Conference Officers, the conferences are asked to set up workshops for district and subdistrict officers following the same plan for membership and program. Then the districts or subdistricts will have similar workshops for the local officers. The workshops should all be completed by April, 1958.

MY WORLD BANK *

The enthusiastic and productive use of the Treasure Chest in the last quadrennium has made it seem that some similar method should be provided for these next years. *My World Bank* is explained in the July-August issue, and directions for obtaining the banks will be found on the back cover.

My World Bank should be a means of helping us think in world terms, and of giving expression to our gratitude for the extent of the program which the Woman's Division maintains. Each of us may feel her personal relationship to it—it is *my* world—*my World Bank.* And I can take *my* share in supporting the whole of it for a given time, as indicated.

The distributing of the banks will vary according to each local Society's procedure. It is well to keep the mechanics of distribution in the background; let the handing out of the banks, and recording of the women who take them, be handled quietly and quickly. A spirit of reverence and of the dedication of purpose and gifts should be maintained throughout.

The following suggestions are offered for whatever help they may give:

1. The words on *My World Bank,* "Lift Thou Thy World," are from the hymn, "Draw Thou My Soul," No. 297, *The Methodist Hymnal.* When each woman has received a bank (sometimes it is well to place one in each woman's hands, even if she returns it at the close of the service) there might be a moment of silent prayer. Then a solo voice might sing softly the third verse of the hymn, "Draw Thou My Soul."

2. A statement might be made by the president, treasurer, or secretary of Promotion, pointing up the length of time that the whole program of the Woman's Division can be maintained for a given amount. Figured on 32 cents per second, amounts could be suggested which would be within the varied range of everyone. This could be followed by a brief statement of the kinds of work the Woman's Division maintains; the fields; the personnel at work. See *My Date Book* or *A Widening Way* for facts from which to compile such a statement. Keep it brief!

3. In a Society with a number of circles, especially if *My World Bank* is distributed through the circles, each circle might select a hymn which stresses the world aspect of our mission, and make repeated use of it through the year, at circle meetings.

Such hymns, in whole or part, might be:

"Let all the world in every corner sing," No. 8
"Let all on earth their voices raise," No. 19
"This is my Father's world," verse 3, No. 72
"Joy to the world!" verses 1, 2, 4, No. 89
"Draw Thou my soul," No. 297
"O Zion, haste . . . ," verse 1, No. 475
"Eternal God, whose power upholds," first 3 verses, No. 476
"O Master of the waking world," verses 1 and 4, No. 480
"Christ for the world we sing," No. 481
"We've a story to tell," No. 501
"In Christ there is no East or West," No. 507
"All people of the earth," No. 508
"The world's astir," verse 1, No. 562

The hymns selected might be used at the service when the banks are turned in later in the year.

4. If a Society wants a brief service, the following may be adapted:

"LIFT THOU THY WORLD"

A Service of Dedication for *My World Bank*

Soft Music: "Draw Thou my soul," No. 297, *The Methodist Hymnal.*

Voice I:
God so loved the world that He *gave*—
Even so, God loves the world today—
At this minute—at this second.
Let us pause—to make this seem more real to ourselves. (*silence*)

Voice II: God's love was interpreted to us by Jesus as a personal love for the individual.

And so, the world He loves is a world made up of persons—*all* its persons—not one left out. (*silence*)

Voice III: The world God loves is holy ground where we are permitted to work. Every school dedicated to aiding the growth of mind and spirit;

Every hospital dedicated to sharing His saving health;

Every other Christian project, since *projects* mean *persons:*

All are the universal language of this love of God.

Voice IV: We love because He first loved us.

How willingly then should we help to lift His world into a closer experience with Him! How happily maintain this work which He has entrusted to our hands!

Together, yes—But also each, herself, alone—with God. And how?

Voice V: The total work of the Woman's Division of Christian Service can be maintained for one second for approximately 32 cents, one minute for $19.20, five minutes for $96. Let the ticking of the clock speak to us with new meaning.

(*Sets a clock in prominent place, or indicates one already there. Silence—while all listen to ticking.*)

Voice I: Only for herself can each one of us decide how long a time she can assume. One second? Ten? Thirty? One minute? Two? Five? One single time, or a repeated privilege, through the year?

Only you can decide—

And for that time, only you—yourself—may carry this work of God's world: alone—with God. (*moment of silence*)

Hymn: "Draw Thou my soul" (*Unison or solo. Entire hymn, or third verse only*).

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. See back cover of this issue for postage rates.

The Challenge of the Local Church

by
MRS. ROBERT A. REUSS
President of the Woman's Society, Rockville Centre, New York

ON HERMAN HAGEDORN'S powerful poem, *The Bomb That Fell on America*,[1] a member of a local church is confronted by his God. The man tries to reassure God:

"Me, Lord?" I said. . . . "There's nothing about me that need give you even a moment's uneasiness. . . .
I've run my business on the Golden Rule for thirty years,
Given talks on Christ in industry, written pamphlets on Christ in labor,
Been a vestryman in the church, a trustee of hospitals and boys' clubs.
Fought in a dozen good causes, been wounded and fought the day after . . .
. . . my sword has no flaming edges, but I drew it always for you!"
"I am not interested," said the Lord, "in what you think you have done for me,
Or the sword you have drawn for me, in causes you chose and called mine.
To me you are a life, a life with a soul at the center.
And nothing you do has meaning but as fruit of that which you are."[1]

Too often we think of the local church as a place, and of its challenge as something we should do. There is some truth in this. Certainly the word "local" means "pertaining to a place." But the site of the church is not the location of a building. It is any place where two or three, or two or three hundred are gathered together in a Christlike attitude, showing that His Spirit *lives* in them. Usually this body of believers, the true temple of the Spirit, uses a building both as the center of worship for its members and as a rallying point for services. Through association such a building is called the local church. The accuracy of this name depends on the life that is within.

What would an impartial inquirer think who, for the first time, spent a week in one of our local churches? His first impression would be of activity—in committee meetings, in the kitchen, even in the worship services where there is rarely a minute of complete silence. Why all this activity? We reply, "We have received from Christ a great commission. You may read it at the end of Matthew's Gospel, 'Go . . . Teach . . . Make disciples.'"

But there is more to the Great Commission. You will find it at the beginning of the Acts of the Apostles. Christ says to tarry, to wait for the Spirit, to receive power to be His witnesses. This receptivity makes activity creative. The saying, "You can't steer a ship until it is under way, so get going, and God will direct you," is an important truth.

No ship should attempt a voyage without the captain aboard. A deaconess from England made this observation, "You cannot serve effectively in the local church unless you are a woman of God. And to be a woman of God you have to be born again." In all the projects and programs in the local church we learn from dedicated members and leaders to know Christ for ourselves, to wait for His Spirit and His leading, to provide power to achieve His purposes.

Waiting, we may ask, "What does the Lord require of me?" Christ may begin to interpret for us the words of Micah, "Do justly, love mercy, walk humbly with thy God"—a kind of divine recipe for bringing together in right relationship three ingredients—God, me, and the other fellow. To do justly is, among other things, to be honest about our motives, so that we can offer an unworthy motive to God that He may purify it and lift it up. Does your waiting on God tell you that you have accepted an office for the honor it may bring? Then ask God for a heart to glorify only Him. To be just you must also trust the honesty of others of differing opinions. You must also stand kindly for the truth, even when organizations act and plan without seeking God's will first.

Last summer, at the "Camp Farthest Out" at Silver Bay, there was a long discussion on "How to Know the Will of God." Afterward Dr. Frank Laubach, one of the leaders, walked up the aisle with me. He said, "I was just thinking that so often in seeking for guidance we limit God. When the disciples were praying, 'Lord . . . show which one of these two [Barabbas or Mathias] Thou has chosen . . .' they drew lots—and Mathias was chosen. But he wasn't God's choice at all—Paul was." That stirs the imagination.

According to this dedicated man's interpretation, God chose Paul in spite of the vote of the early church leaders. He lighted such a flame in Paul's heart that it burned through the red tape with which some would have bound him and brought a blaze of saving truth to the Gentile world. God requires of us

[1] *The Bomb That Fell on America*, by Herman Hagedorn. Association Press, New York, 1957. Pages 40 and 42. Used by permission.

honesty to see His will and willingness to act justly according to the truth as He reveals it to us.

God requires that we love mercy and be kind. We may heed this call in visiting shut-ins, in seeking out the quiet, shy individuals at each gathering. We can also see the need for loving mercy in conversations and during committee meetings—sometimes the scene of "confidential," cutting remarks which expose our own true selves far more than the person we think we are revealing. In God's sight the ugly heart behind the belittling word may be one of the greatest sins, for unkindness is a blow at the nature of God, who is love. People have actually turned against church meetings because of the verbal sniping of some faithful workers.

The source of a pool is the spring from which it comes. Ungraciousness starts not on the lips but in the heart. The cure is not to catch back the word but to ask for more real love in the heart and to cultivate it with kind thoughts. If you think you are too good to be guilty of this, beware, for this has been called the sin of the righteous. Hear yourself as others hear you. At the same time when others speak harshly of you, thank God for any truth with which He may confront you through them, and ask Him for grace enough for yourself and for the unhappy person who grinds a sharp edge to her conversation on the hardness of her own heart.

God requires kindness, justice, and humility. No individual is any better in church than she is at home in the moments when she is most tired or family problems are most difficult. We are most humbled by the overwhelming love of God when we realize that we least deserve it. The larger Christian fellowship needs to walk humbly, too. All too often people have turned away from Christ because we Christians have been stumbling blocks to their faith. Certainly members of the church have cause to walk humbly before their God.

As we learn justice, kindness, and humility by listening to God and by loving Him, His Spirit leads us in paths of service, until what we do is the harmonious expression of what we are. A mother of five volunteers for a telephone committee; a mother of four teaches a church-school class with her youngest on her lap; a woman of seventy says, "My daughter wants me to stop teaching, but while I have any strength left, I want to teach the children." A timid woman overcomes her fear and takes an office, or leads her Woman's Society in worship. The woman who thought she was too busy finds time for a prayer group; another welcomes new neighbors of a different race or nationality.

The local church, which grows in Christlikeness through its members, will give itself in service beyond its own doors in a joy and compassion unrestricted by geography. Our local churches are products of missionary efforts. If the early Christians had been content to stay in their local churches in western Asia, the Good News would never have reached Europe. But they could not contain themselves because they could not contain Christ. His "Go ye" continues to make itself heard within us as a divine imperative, calling forth responses in personal commitment, in prayers and unmeasured gifts which will increasingly surprise us as they not only encircle the earth but come back to bless us.

Part of an enlightened missionary outlook is to recognize and respect the portion of Christ's teaching which some non-Christians in our community and the world, have appropriated but will not name, because they reject "Christians" they have known as unworthy of His name. To the non-Christians we will say, "A portion is not enough." Yet we do well to ask ourselves, "How fully is He *our* Lord?" We have someone too good to keep to ourselves. He surpasses all boundaries, and if we try to fence Him in we will find that we have shut Him out. Churches and the individuals of which they are comprised, with a deepening sense of mission, an awakening concern, an ever-widening outlook, are never primarily organization-centered. They are God-centered and Christ-dedicated. They are the body in which Christ lives today.

How did Jesus treat His body two thousand years ago? He disciplined it, fed it, exercised it, clothed it simply, regarded it as the temple of God's Spirit, and He sacrificed it completely in life as well as death. When He showed His disciples broken bread He said it was like His body. "This is my body *given* for you." We who presume to belong to the body of Christ must be wholly given—to bring His life to the hungry spirits of all His loved ones everywhere. We must show them that, in its best moments at least, there is in the church a Voice that says, "Come unto me . . . follow me." They must know from us that in the church a Hand reaches out to touch someone others call unclean; an Eye sees people as they may become; an Ear hears every wayside cry, "Have mercy on me"; a Heart loves, not as deserved but as needed; a Mind rejoices in the truth. They must feel in the church a sense of direction that reveals the will of God and a Spirit like unto the Son of God.

The challenge is that His tones may come into our voice, His perception into our eyes, His awareness into our ears, His compassion into our little hearts, His service into our hands, His light into our minds, His purpose into our will, His life into our spirit. Where the Spirit of the Lord is, there is the Church. The challenge of the local church is the challenge of God *through* the local church. It is His call to us to become like Him at any cost, by giving ourselves in love like His.

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

This is the month when your committee will meet and get many plans in the "hopper." This *brief* BRIEF note simply calls your attention to five important matters.

1. Note the special suggestions in the following pages for United Nations Day observance. It's time to plan now!

2. The information on these pages about the United Nations Commission on Status of Women will be of great interest to many people. You may wish to call the special attention of your secretary of Status of Women to this story.

3. The October issue of THE METHODIST WOMAN will contain a four-page middle spread for your use as you check your progress in adapting the Charter of Racial Policies to your own Society or Guild, your local church, and your community. Watch for the October letter page for suggestions as to its use.

4. Be sure to note the box on this page. Why not see that your pastor has access to this book?

5. Don't forget your *Citizenship Brunch*—and the November elections!

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
ETHEL L. WATKINS

AMERICAN CHURCHES AND THE NEGRO, by Dr. W. D. Weatherford, Christopher Publishing Co., 1140 Columbus Avenue, Boston 20, Massachusetts. Price, $3.50.

"A distinguished and trusted spiritual leader has now written a clarifying and cogent treatment of the most discussed issue in contemporary American life.

"Dr. W. D. Weatherford, the author . . . presents an authentic historical record of what the churches have done in the treatment of the Negro. . . .

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Dr. Ralph W. Sockman

NEWER FRONTIERS FOR WOMEN'S RIGHTS

Mrs. Agda Rossel of Sweden, chairman for the eleventh session of the United Nations Status of Women Commission, speaking at the opening meeting of the Commission, said, "Although we have some cause to be encouraged by progress so far, much remains to be done. We must concentrate all our efforts until all women throughout the world have equal rights and responsibilities."

Reviewing the trend toward equality of rights of men and women in the past year, she cited the adoption of the Convention on the Nationality of Married Women by the United Nations General Assembly; the considerable activity in several countries in promoting political rights for women; the increased number of women appointed to public office; and the bills brought before law-making bodies in various countries to change the statutory matrimonial regulations along the lines that had been recommended by the Commission.

The principal activities of the Commission during the eleventh session, which closed in April, can be grouped under the following heads:

Political Rights of Women. The Commission reviewed the progress that had been made during the year toward full political rights for women. The Commission found that the number of countries in which women have no political rights has now been reduced to twelve. There are, however, other countries where these rights are not fully recognized. The Convention on the Political Rights of Women which was adopted by the General Assembly on December 20, 1952, has now been signed by forty nations and ratified or acceded to by twenty-six. The Commission asked the help of nongovernmental organizations in increasing public support for the goals of the Commission, and in getting those countries which had not ratified to do so. (The United States has not ratified it.)

Another continued concern of the Commission is to aid women who either do not yet have the privilege of suffrage or who have recently undertaken this responsibility. For this reason the Commission asked the Secretary-General to begin consultation with member states about the possibility of convening an international seminar on "Civic Responsibilities and Increased Participation of Women in Public Life." The seminar would be organized under the United Nations

advisory services in the field of human rights and attended by "women leaders in this field as representatives of member states, and of interested nongovernmental organizations."

Equal Pay. Another problem of great concern to the Commission is the application of the principle of equal pay for equal work for men and women. They feel that this affects the dignity of women as well as their economic status. The Commission reviewed the information furnished by the Secretary-General of the International Labor Organization, trade unions, and other nongovernmental organizations active in this field. Reports indicated that nineteen nations had ratified the 1953 I.L.O. Convention on this subject. The Commission recommended to the Economic and Social Council that efforts be made to get further ratifications of the I.L.O. Convention on equal pay, and to work out ways in which collective bargaining agreements could be used by the labor forces of various countries to serve this advantage.

Older Women Workers and Part-time Workers. Time was devoted to the problems of older women workers and those engaged in part-time work. The machinery was set up for consultation with interested nongovernmental organizations about the proper retirement age for women.

Marriage and Divorce. An advance in the field of marriage and divorce work was made with the Commission urging the Economic and Social Council to encourage a system of compulsory registration of marriages. It is believed that this could be used to make sure that all marriages are based on the "full and free consent" of both partners.

Officers and Members of the Commission at the 1957 Session

Chairman—Mrs. Agda Rossel, Sweden, serving her second term. (Born 1910. Graduate of Social Institute, Stockholm. Employed by Swedish Labor Commission, 1943-48. Chief of international activities of the Swedish Save the Children Federation, 1948. One of the vice-presidents of the International Federation of Business and Professional Women, 1950-56.)

First Vice-chairman — Uldarica Manas, Cuba. (Born 1905. Doctor in Political, Economical, and Social Sciences, University of Havana. Entered foreign service in 1947. Vice-consul at Antwerp, Madrid, Chicago. First Consul, New York, 1950. First Secretary of Embassy, Washington, D. C., 1953. Counselor of Embassy, 1955. Alternate delegate of Cuba to the eighth, ninth, and tenth sessions of the General Assembly.)

Second Vice-chairman—Mrs. Zofia Dembinska, Poland. (No biographical information available.)

Rapporteur—Ruth Gibson, Australia. (B.A. in Education. Inspector Secondary Schools, South Australia. President, Australian National Council of Women.)

Representatives

Mrs. Cecilia Correa Morales de Aparicio, Argentina. (Born 1897. Attended many international conferences. Author of numerous publications.)

Madame Georgette Ciselet, Belgium. (Doctor of Laws, University of Brussels, 1923. Lawyer, Court of Appeals, Brussels, since 1926. Author of a number of legal treatises. Vice-president of the Higher Council on the Family, set up by the Minister of Public Health and the Family. Vice-president of the Commission on Matrimonial Systems set up by the Minister of Justice. Has served as a Senator.)

Mrs. Faina A. Novikova, Byelorussia. (Born 1906. Has two children. Is Director of the Historical Institute of the Byelorussian SSR in Minsk. Author of a number of works on the history of Byelorussia.)

Pao-swen Tseng, China. Born 1894. B.S.C., London University, 1916. Founder and principal, I-Fang Girls' Collegiate School, Changsha, 1918-1949. Member, People's Political Council, 1941. Member, Status of Women Commission of the U.N. since 1952.)

Minerva Bernardino, Dominican Republic. (Born 1907. B.S. degree. Pan-American Society decorated her in 1944 with its Medal of Bolivar and San Martin in recognition of her work in favor of women. Served fifteen years on the Inter-American Commission of Women. Voting delegate of the Dominican Republic at the San Francisco Charter Conference. One of four women to sign the Charter. Proposed legislation which created the Status of Women Commission of the U.N. First vice-chairman of the Commission in 1946, chairman in 1953. Delegate to the U.N. General Assembly in 1945, 1946, 1948; a member of the Permanent Delegation to the U.N. since 1948. Is now vice-chairman of the Economic and Social Council.)

Madame Marie Helene Lefaucheux, France. (Born 1904. Graduated from the Ecole des Sciences Politiques. Studied music at the Ecole du Louvre. Married Pierre Andre Lefaucheux, president and general director of the Renault Automobile Works. Both were active in the Resistance movement. In 1940 when her husband was arrested and deported to Germany in a sealed train, she cycled behind it for a week in order to find out where he was being taken. Later she was instrumental in effecting his escape from the Weimar prison camp. Member of the French delegation to the U.N. Economic and Social Council in 1946. Served two sessions as chairman of the Commission on the Status of Women. Interested and active in improving the position of women in underdeveloped countries, particularly in French Africa. Elected to the Municipal Council of Paris, 1946. Member of the Delegation to the U.N. in 1951-54. Is a Chevalier of the Legion of Honor and has the Croix de Guerre and the Rosette of the Resistance.)

Rusiah Sardjono, Indonesia. (Law graduate of Gadjah Mada University, 1949. Official of the Ministry of Foreign Affairs, 1948, 1949. Official of the District Attorney's Office, 1945, 1946.)

Mrs. Mina Ben-Ziv, Israel. (Graduated in 1928 from Reali Secondary School, Haifa. Studied Science and Public Administration at New York University, 1929-1933. Attended London School of Economics, 1938. Secretary of the Haifa Labor Council, 1933-41. Captain in the British Army, 1942-46. Head of the Immigration and Absorption Department of the Israel Federation of Labor, 1947, 1948. Organizer and Commanding Officer of the Woman's Corps of the Israel Defence Army with the rank of Lieutenant-Colonel, 1948, 1949.)

Maria L. Urbina, Mexico. (No biographical data available.)

Begum Anwar G. Ahmed, Pakistan. (Member of Executive Committee of the All-Pakistan Women's Association. Delegate to the U.N. Status of Women Commission since 1953. Member of the Radio Pakistan Advisory Committee and the Board of Film Censors. Vice-president of the committee that coordinates the work of sixty social service organizations in Karachi. Has two children.)

Nina S. Spiridonova, U.S.S.R. (Born 1904. Graduated Moscow Academy of Social Sciences, post-graduate degree in economics. Assistant professor of Political Economy at Leningrad Polytechnical Institute, 1932-37. At present, professor of Political Economy at Moscow State University.)

Dame Lucile Sayers, United Kingdom. (Governor of Roedean Girls' School and Plympton Grammar School. Justice of the Peace of the County of Devon. Member of the Disabled Advisory Committee of the Ministry of Labor, Plyouth. Has five children.)

Mrs. Lorena Hahn, United States. (Member of the Nebraska Board of Control, directing all state penal and welfare institutions, 1943-47. After World War II worked in office of Military Government in Germany as first director of its Office of Women's Affairs. Active in American Legion.)

UNITED NATIONS DAY, 1957—81 NATIONS

THE official theme for United Nations Day this year is "Your World, Your United Nations." It will be important to see that community celebrations help people realize how nearly we are approaching the goal of universal membership for the United Nations. No one knows exactly how many sovereign independent nations will emerge from the present political divisions, but we can be sure that eighty-one nations with their dependencies constitute a large proportion of the people of the world.

In planning for a community celebration, find out, first of all, what has been planned already, and build on that. Your responsibility may include observances in your church, and possibly in your public schools. The following suggestions are related to all of these responsibilities.

United Nations Day Committee. Each year the United States Committee for United Nations Day, with the cooperation of many other organizations, makes a general plan for United Nations Day observance. This year a new precedent was created. The President of the United States, himself, appointed the chairman for this committee. He is Stanley M. Rumbough, Jr., of New York, a dynamic young man, an ex-Marine and head of several industrial companies.

Five thousand mayors are contacted annually by the Committee and given kits of material. The Committee urges the mayors to appoint a committee chairman. If you do not know who is to head the United Nations Day Committee in your community, contact the mayor and find out if he has appointed one. If he has not secured material from the United Nations Day Committee, you can write directly to its Washington office,[1] and ask that material be sent to him. Ask also to have your name placed on the mailing list. You will then receive a free kit for the celebration of United Nations Day. Sometimes the interest of citizens is necessary to insure that the United Nations Day Committee in your community organizes and makes adequate plans. A successful committee should either include or have contact with representatives from the leading organizations in the community.

Posters Speak to Everyone. The United Nations Day poster this year is unusually colorful and educational. It depicts the flags of the member nations radiating from the United Nations symbol. Small size: 100 copies free, additional copies 75 cents per hundred. Large size: 50 copies free, additional copies $1.50 per hundred.[1] A large poster displayed in every store window up and down Main Street can create an atmosphere. It is also important to get the small poster at least into each schoolroom.

U.N. Model Kits. Interesting store window exhibits and displays for schoolrooms, Sunday schools, and other groups can be arranged with two types of United Nations Day models. One is a plastic "do-it-yourself" model, $2.00.[1] The other is a heavy paper model depicting the United Nations Headquarters and the distribution of United Nations work around the world. This is larger and suitable

for display on a card table. It may be purchased from the U.N. Book Store, United Nations, New York 17, N. Y., for $1.50 plus 10 cents postage. *All orders must be prepaid.*

Marionette Show. For the first time, a marionette show on the United Nations, "A Better World," is available in a form that may be used by grade schools from the fifth to the eighth grades, and by Sunday schools covering the same grades. It is by Beth Minor, a teacher in Rochester, New York, who has produced it a number of times.[1] 20 cents.

U.N. Book Shelf Project. For the second year, the Committee is offering an unusual opportunity to present a collection of books on the United Nations to your local library at reduced prices. It is called "The U.N. Book Shelf Project," and has been planned with the cooperation and advice of the Library of Congress, the Carnegie Endowment, the World Affairs Center, and the United Nations. The book collection for adults costs $15, the one for children $10.[1]

Radio and TV. The success of the United Nations Day celebration will depend to a large extent on how well the stations covering your community take advantage of the materials available for the United Nations presentation. Early in October, it would be well for you to contact the manager of your radio and TV stations and ask what plans they have made. By this time they will have received copies of materials from the United Nations Committee. These will include recordings, spot announcements, and other suggestions. It is possible that your TV or radio station might want to use, in addition to these materials supplied nationally, some locally related features. For instance, if someone in your town has worked for the United Nations or one of its agencies, arrange a radio or TV interview with him. For additional suggestions write the Department of Christian Social Relations, 150 Fifth Avenue, New York 11, New York.

Suggestions for Pageant

Many churches and communities look forward to some type of pageant for United Nations Day. This year's pageant might well deal with the added steps toward universal membership taken since the last assembly. The addition of Morocco, Tunisia, Sudan, Japan, and Ghana is more than a token of progress in this direction and gives reason for looking at the advantages we have gained, and the problems we have created by this step. Except for Switzerland, which says that in order to keep herself as the one truly neutral nation she will not apply, Socialist China, whose claim to admission as the legitimate government of China has been under dispute in the Credentials Committee since 1950, and divided countries such as Korea, Vietnam, and Germany, most of the independent nations of the world now belong to the United Nations. Furthermore, it is assumed that as the trust territories become independent they will secure membership almost automatically in the United Nations. "How Shall They Be Bound Together?" is a grand title and idea for a pageant based on the implications of these facts with three Readers: the *Past,* the *Present,* and *Future,* each presenting their views. Have the *Past* deal with our circumscribed view of history as we concentrated on the Western world. In *The Nature of the Non-Western World* (Mentor Book MD 190, 50 cents, published by the New American Library, New York.) Vera Michaelis Dean calls the world that was left out of our history books *Bandungia,* in honor of the Afro-Asian Conference held at Bandung, Indonesia, in April, 1956, which brought together representatives of 56 per cent of the world's population. Introduce a spot drama into the framework of the pageant to show how school children wondered about its history and how the world of knowledge had said the non-Western world wasn't important. Contrast scenes could indicate the really important events that were happening in these parts of the world.

The *Past* could include also the missionary interest of the churches, the disillusioning first contact that countries like Ethiopia had with the West through wars, and the support of universal membership in the United Nations given by the churches. These things help to make the *Past* set the stage for the *Present* and *Future.*

The *Present* might present the bafflement of the delegates from former colonial countries when they saw the United States vote against the inclusion of the items on investigating conditions in Algeria on the United Nations Assembly agenda in 1955. A contrast scene showing the American Revolutionary leaders formulating their declaration could illustrate what colonial nations believe the United States represents—implacable opposition to all oppression. In another scene show the other NATO members disturbed because the United States supported the United Nations demand for withdrawal of the French and British troops from Egypt.

The third Reader, the *Future,* could emphasize the title of the pageant, "How Shall They Be Bound Together?" Despite differences of every sort—historical, political, religious, ethnic, ideological—these eighty-one nations and those that will join them in United Nations membership during the coming years now have one bond to hold them together. They belong to an organization and subscribe to a charter. A universal interpretation and implementation will have to come. The future where we cooperate is inevitable if we do not choose to destroy ourselves. Quotations from the U.N. Charter could be read effectively by various nations.

[1] Order from U.S. Committee for U.N. Day, 816 21st St., N.W., Washington 6, D. C.

WESLEYAN SERVICE GUILD

SEPTEMBER PROGRAM

THIS month you will be using the first program in the new Program Book, *The March of Missions*. Many of you met the writer of this program, Miss Louise Robinson, when you participated in the Workshops on World Understanding. During the time Miss Robinson traveled with the international team, she sent messages to the Guild office to tell how much she enjoyed working with the Guild members. If you have not met her personally, you will begin to know her through this excellent program.

The Lands of Decision are mentioned on page 8. The Guild has Special Interests in two of these areas—Sarawak and Korea. In Sarawak the Guild Special Interests are the Medical and Social Center at Sibu and the Dyak Medical Work; in Korea, Tai Wha Community Center, Seoul, and the Clinic and Public Health Work in Kangneung District. Another Special Interest of the Guild mentioned in this program is the Public Health and Nursing in Southern Rhodesia.

Under Supplementary Materials on page 8, you will find that reference is made to the section in the *Handbook* on Special Interests of the Guild. In addition to this, articles on the Special Interests have appeared on the Guild pages of THE METHODIST WOMAN as follows:

Africa—September, 1956.

Latin America—October, 1956; April, 1957.

Korea and Japan—October, 1956; November, 1956; February, 1957; March, 1957; April, 1957.

Southeast Asia—October, 1956.

India—November, 1956; February, 1957; July-August, 1957.

Residence Halls—January, 1957; April, 1957.

Educational Institutions—March, 1957; April, 1957.

SUGGESTIONS

For Better Guild Communications

A. *Between Guild Members*

1. Attractive announcement of meetings.
2. Make it a point to do make-up work with absentees.
3. Bubble with intelligent enthusiasm.
4. Talk the Guild *up*, not *down*.
5. Put flesh and blood in your program booklets.
6. Promotion is a power tool—why not use it?

B. *Between Guilds*

1. Exchange program booklets.
2. Appoint official reporters (between Guilds in the district).
3. An exchange program should be a *real event*.
4. Make your district rally "tick."
5. Take a positive approach to the workshop.
6. Stop apologizing—start putting folks to work.
7. Be creative. Creative thinking and planning bears abundant fruit. Try it!

C. *Between Guilds and the Woman's Societies*

1. Be present at executive meetings (president and treasurer).
2. Invite the Woman's Society to Guild functions.
3. Tell them about your work.
4. Include them in your planning.
5. Joint meetings build understanding and friendship .

Adona Sick
Guild Secretary
Wyoming Conference

MAGAZINE AND PICTURE FUND

Each year the Guild has provided subscriptions to *The International Journal of Religious Education* for missionaries and deaconesses in institutions of the Woman's Division of Christian Service through the Magazine and Picture Fund. Since this fund has not been used for anything else for several years, a surplus has been gradually accumulating. The standing committee, upon receiving a report on this fund in January, felt that there was now a large enough sum on hand so that something significant could be done with it.

Although there were many good suggestions, the committee kept coming back to the great need for Christian literature, especially in work with children in other countries. It was finally decided to recommend to the staff of the Department of Work in Foreign Fields that $5,000 of this fund be used for the preparation of Christian literature in the places where they felt that the need was greatest. The staff members welcomed this suggestion, and allocated the money in equal amounts to each of the five areas of work. It will go toward the development of Christian literature in India and Pakistan, Japan and Korea, Chile, the Philippines and Hong Kong, and Africa.

The remainder of the available fund will be given to the Library Service program of the Woman's Division of Christian Service, in order that our workers may have a wider selection of books and magazines to help them in their work.

Each Guild is asked to contribute one dollar per year toward this fund. It is sent as Foreign Cash for Supply Work through the regular channels of finance of the Woman's Society of Christian Service.

SPECIAL INTERESTS

Centro MacDonell

By RUTH KERN

The social center and medical clinic, Centro MacDonell, in Durango, Mexico, is one of the Special Interests of the Wesleyan Service Guild. Miss Kern, a deaconess and Guild member, visited this project while on a trip to Mexico. The four and a half days at Centro MacDonell were the highlights of the whole trip.

This year Miss Kern is on sabbatical leave studying at Scarritt College and Peabody University in Nashville, Tennessee. When this article was written she was clinic supervisor at Freeman Clinic and Newark Conference Hospital in El Paso, Texas.

CENTRO MACDONELL, built around a lovely patio, is an interesting old Spanish-type structure. Under the supervision of Miss Olga Vela, head resident, repairs are being made, which will give added space, and a new cistern is being dug. There has been a scarcity of water, and it is hoped that the new cistern will take care of the shortage.

Monday through Saturday the day begins with family devotions around the kitchen table. The children who come to the Day Care Center begin arriving at seven o'clock. They are given breakfast at a little table also in the kitchen. I was surprised to see how orderly and good those little ones were. The ages run from two to seven years.

Every Monday, Miss Vela spends an hour instructing the two nursery workers. The office secretary and I had the joy of entertaining the children during this instruction period. At present only eighteen children of working mothers can be cared for at the center. When all the repair work is completed there will be space for thirty children.

Next we visited the MacDonell School where Miss Vela and one of her co-workers, an L.A.-3, teach English twice a week. While Miss Vela was teaching, I sat in the office and read materials concerning the school. A little widow, in all her black veils, came to see the *senorita directora.* She wanted Miss Vela to write a letter to help her secure a much needed pension.

Six classes in English are held each week. The students range from elementary pupils to adults in professional life—doctors and lawyers. More than English is taught. Class members learn about the people of the English-speaking countries and their cultures. This makes for better understanding. Music-loving Mexican young people who do not have a piano in their own home may practice on one of the three pianos at Centro. The auditorium is shared with groups of the city who do not have a place for large meetings. People gather there on Tuesday evenings for folk games.

"It furnishes a means for wholesome recreation where boys and girls may become acquainted with one another in a wholesome manner," said Miss Vela.

The folk games period is followed by a meeting of the Mother's Club. Most of the mothers work from early to late as domestic help. The pay is meager. Many make only about three pesos a day which is not even fifty cents in our money. Attending the Mother's Club is the only recreation for some of the women.

Rummage sales during the year and a toy sale at Christmas help to bring in a small fund. Although the prices charged are only a small per cent of the actual worth, it gives those who buy a sense of independence and security.

One day I was a guest at a missionary meeting. It was held in a very humble home which was furnished with very few of the necessary items that make a comfortable home. But one could not help sensing the fine spirit among these women who had so little of this world's goods. They had a devotional service and a lesson.

I was impressed by the amount of money they had raised and sent to missions. They still had seventeen pesos in their treasury. Since the roof of their church needed to be repaired they voted fifteen pesos toward that expense. That would not be enough. Each one volunteered to give more. One little old blind lady said, "Today I have not a cent, but on the fifteenth day of June my pension comes. Then you may count on me to give."

One of the workers praised Miss Vela and her work. "She is a good organizer, and she has such a fine spirit. We do not have to wonder who will do what next. Each knows her task well in advance. There is no one like her in all of Mexico. It is a joy to work with her." I could believe that, too, as I talked with Miss Vela and watched her as she went about her duties during those few days I spent at Centro MacDonell. Her fine Christian spirit is evident not only to those who work with her but to the people who come to the center.

Our Guilds and Woman's Societies should learn more about Centro MacDonell, for it is a work of which we can be justly proud.

MISSIONARY EDUCATION

Suggestions for Teaching *Japan*

by MISS KATHARINE JOHNSON

Miss Katharine Johnson, for twenty years a missionary under the Woman's Missionary Council and Woman's Division of Christian Service, is known to many of you. She is now Executive Secretary of the Interboard Committee for Christian Work in Japan.

WHEN we studied Japan in 1949, we saw a country, a people, and a Christian church slowly finding its way up from defeat and destruction. Through these intervening years Japan has recovered her political and economic stability, has regained and even surpassed her prewar industrial efficiency, and sits in the councils of the United Nations as a member in full standing.

Scores of people have been working through many months to make the teaching of this course easy for the instructor and inspiring for the class members. The attractive outside color and design of the study books give a zest and a lift to the words that tell the story in the text, *Cross and Crisis in Japan,* and the other books available to supplement it. Each instructor must know the purpose and the direction of the study materials and program. Read as widely as possible in every phase of Japan's life. The newspapers and weekly news magazines must be carefully studied.

The Adult Guide on Japan is of particular value in coordinating the two adult study books, *Cross and Crisis in Japan* and *This Is Japan.* In beginning a study of materials it is suggested that the teacher read *This Is Japan* first because of its concciseness and unhampered clarity. *Cross and Crisis* goes more deeply into details with numerous examples to make the details come alive. The guide, by giving cross references, makes it possible to use *This Is Japan* as an outline guide to *Cross and Crisis.*

Throughout *Cross and Crisis* references are made to such Christian leaders in Japan as Joseph Hardy Niishima, Gumpei Yamamoto, Kanzo Uchimura and others. The beautifully written youth textbook, *Ten Against the Storm,* gives interesting short biographies of ten of these early leaders. There is a wealth of material available on Kagawa. The most recent book is *Unconquerable Kagawa,* by Emerson O. Bradshaw, published by Macalester Park Publishing Company, 1517 Grand Avenue, St. Paul 5, Minnesota.

On pages 153-156 in *Cross and Crisis* there is an annotated bibliography. Under *History* (p. 154) I should choose *Japan: Past and Present* and *Modern Japan: A Brief History;* for *Japanese Society and Culture* (pp. 154-55), *Japanese Literature: An Introduction for Western Readers,* and *Without the Chrysanthemum and the Sword;* and for a religious survey (p. 156), *Religions in Japan. With Pen and Brush,* a collection of short English essays and brush drawings by high-school students in Japan will be useful. It shows the Japanese countryside, homes, schools, churches, attitudes toward family, friends, teachers, and religion.

Because The Methodist Church functions in Japan through the United Church of Christ in Japan, special emphasis should be given to the work of the United Church. For supplementary material on this subject go to your files of WORLD OUTLOOK and THE METHODIST WOMAN. Mrs. Frank G. Brooks' article, "Woman in the Kyodan," May, 1957, issue of WORLD OUTLOOK, is an excellent example of what you will find. Leaflets and booklets should be used extensively. Two very recent ones are *Gateways to Japan* and *Skylines in Japan.* A small booklet, *In Our Time,* compiled and published for the Interboard Committee for Christian Work in Japan, contains much pertinent information on the organization, work, and plans of the United Church with an explanation of how The Methodist Church functions cooperatively.

Every instructor will have access to projectors for slides, filmstrips, and 16 mm. movie films. Three excellent colored filmstrips with tape or printed script are ready. I would suggest this order:

1. *Which Way Japan,*[1] a good filmstrip that closes with an emphasis on the use of Christian literature in evangelism.
2. *From the Church at Nishio,*[2] the actual story of a church that developed under the pioneer evangelism plan.
3. *Seiwa School for Service,*[3] which shows young women being trained for Christian service.

The 16 mm. sound film, *Younger Brother,* and the play, *Between Yesterday and Tomorrow,* would make an excellent evening's study project for the entire church. One centers in the country, the other in the city. Both show how the changing family structure of postwar Japan brings agony of soul to young and old until a stable Christian pattern is found. The play is simple in its staging and need not take too long in preparation. These could be followed by a discussion on family life in Japan and the U.S.A.

Remember we are dealing with a new Japan that is our very close neighbor. We are meeting the Christians in that land as fellow workers with all the Christians of the world in the great task of making Christ's way of life known among all men. End the course on this note of the ecumenical mission of the world-wide church in which we are truly "partners in obedience" to Christ's command.

[1] Available from The Committee on World Literacy and Christian Literature, NCCCUSA, 156 Fifth Avenue, New York 10, New York. (Listed in the Adult Guide as *Japan Turns a New Leaf.*)

[2] Available from Department of Audio-Visual Aids (Mr. Piro), 150 Fifth Avenue, New York 11, New York.

[3] Available from Office of Visual Education, Woman's Division, 150 Fifth Avenue, New York 11, New York.

STUDENT WORK

MAKING THE MSM MORE EFFECTIVE

by JAMESON JONES

AS I type these words, I look through a train window. In an hour our train will pass through Glacier National Park, and I can see in the distance the beautiful range of mountains heavily covered with snow.

While my spirit enjoys Montana and its wonders, my mind keeps going out to hundreds of secretaries of Student Work who will read these words. What are they doing? What are they thinking? What are their needs and problems as they seek to fulfill an important responsibility in the Woman's Society of Christian Service? What ought they to be planning to accomplish this year?

When the Standing Committee on Student Work asked me to write on *Making the MSM More Effective,* I think they wanted me to communicate to you something of the task before you—something of what you can plan to do this year in order to make a positive and significant contribution to the total life and growth of the Methodist Student Movement.

One of your major tasks each year is to let our campus student workers know about the Methodist students who are coming to the campus. You should have sent your blue cards weeks ago, of course, to help the campus workers do their most effective work in finding and welcoming new students. Workers across the country speak with deep appreciation of the contribution that secretaries of Student Work make in this way.

Secretaries of Student Work who live in a campus town can do much to help student workers in their total task. This month, for example, many secretaries will provide cookies and punch for an orientation tea, arrange food for a new students' party, or serve as clearing house for invitations to new students to have Sunday dinner with church members.

Wherever she is, in a campus town or a hundred miles away, the secretary of Student Work is one of the fellowship of those who minister to students. The secretary near the campus can be a valuable ally to the paid student worker.

The secretary who lives miles away from any campus can

1. Follow her church's students with letters of interest and encouragement.
2. Send *motive* and *Power* as gifts from the local Woman's Society or church.
3. Inform students about opportunities to borrow money for their education through the Methodist Student Loan and Scholarship Fund.
4. Can arrange with the pastor to include in the church bulletin a paragraph about each of the students of that church who are away in school, telling about their studies and activities.

Every secretary of Student Work has an opportunity to help promote the observance of two important days: Student Recognition Day, December 29, a time to honor and welcome all those students who are home for the Christmas holidays; and Methodist Student Day, June 8, another day of recognition when a special offering is taken to help provide National Methodist Scholarships.

Once every four years comes a dramatic demonstration of the vitality and commitment of the National Methodist Student Movement. Once every student generation, a National Methodist Student Conference brings together a great crowd of Methodist students, their counselors, and leaders. All the pageantry of worship, the fellowship of the church, and the intellectual and spiritual vitality of the student movement are vividly exhibited in these conferences.

Now is the time for the Sixth Quadrennial National Methodist Student Conference. This year, from December 27 to January 1, some 3,000 students and leaders will meet at Kansas University in Lawrence, to worship, to study the Bible, to learn about the church and its work, to share in rich fellowship, and to meet and hear speakers and churchmen of towering strength. The bubblings of groups on a hundred campuses are here fused into a volcano of tremendous power.

This year, as before, Methodist students will look to the local Woman's Society of Christian Service for any help it can give in the support of the quadrennial conference. Help has always come generously and happily! Nationally, the Woman's Division has provided staff leadership for the conference and scholarships for a number of students from other lands. Locally, district and conference secretaries of Student Work have urged local churches to pay registration fees for students selected in state quotas and provided scholarships for overseas students. Such efforts go a long way, not only in making the MSM more effective, but in challenging and enriching the personal lives of countless students.

As the sun shines brightly through the windows of our train, I think ahead to the state conference of the Pacific Northwest MSM. That conference is my destination and the main reason for this trip. It reminds me to say that some forty of these state or area conferences will be held in the course of any academic year. A secretary of Student Work can encourage students to attend state conferences. The same is true for regional leadership training conferences of the MSM held every summer. Secretaries of Student Work should take a personal interest in these conferences because they are keys to the increasing effectiveness of the MSM.

Around the Calendar

Suggested Activities for the MYF in Christian Outreach September, 1957—August, 1958

by HELEN L. JOHNSON and MAY L. TITUS

IF YOU are chairman of Christian Outreach, arrange with the MYF council for various members to work with you and the adult adviser during the year on activities related to Christian Outreach. Suggest to the council that a different committee be appointed for each activity, so that during the year every member of the MYF will have had a chance to work on at least one project in Christian Outreach.

The youth council makes plans for the entire MYF program. You and the adult adviser (and the secretary of Youth Work of the Woman's Society of Christian Service if she is not the adviser in Christian Outreach) may want to work out a tentative schedule of activities in Christian Outreach based upon the suggestions given here, as well as in *Youth Planbook*[1] and in the plans created by the council. Activities will center around the ideas and interests you talk about in your MYF meetings on Sunday morning and evening. Other ideas will come to you as you attend workshops and other meetings in the subdistrict, district, and conference. Present this tentative schedule to the MYF council.

As you make your plans in Christian Outreach, discuss these questions with the council:

1. What have you done to help members of your MYF become more interested in the missionary work of our church than they were a year ago?

2. In what ways has your MYF grown in an understanding of how Christians work together through the ecumenical (world-wide Christian) movement?

3. What have you done in your MYF to make the group concerned about the need for world peace? What are you and your MYF doing to learn more about the program of the United Nations?

4. Is every member of your MYF making a personal pledge to the Methodist Youth Fund? (And paying it?)

5. What are you doing to help the members of your MYF to know what their money does through World Service?

6. Has your MYF made a sacrificial effort to meet the needs of the world through giving to overseas relief and reconstruction?

Read the chapter on Christian Outreach in *Handbook of the Methodist Youth Fellowship* * (paper, 75 cents; cloth, $1.00), and *Missionary Materials for Youth.**

September

1. Purchase new youth materials on the current missionary themes, "Japan" and "Christ, the Church, and Race." *Missionary Materials for Youth* * describes these materials.

2. If you use *Program Quarterly* appoint a committee in your council meeting to plan for the unit on "Peace" for Sunday evenings the end of October and November.

3. Make plans for the girls of senior high and older youth age to study the work of the Woman's Society of Christian Service in a World Friendship Group of Girls. Use the booklet containing programs and worship services entitled, *Boundless Adventure* * (75 cents).

4. Send the spring, 1957, *MYFund Bulletin*[2] (listing projects that receive support through the MYFund) to church members in the armed services. Suggest that they visit projects near them and write your MYF about them.

October

1. Urge youth to participate in World-Wide Communion Sunday, October 6, and United Nations Day, October 24.

2. Give a United Nations Birthday Party on October 24. Write to the Board of World Peace, 740 Rush Street, Chicago 11, Illinois, for suggestions for "A United Nations Birthday Party" (10 cents).

3. Plan to present the need for giving through the Methodist Youth Fund. Order packet of free materials,[2] (one packet per church).

4. Select a school, hospital, or community center listed in *Supply List* (2278-B) [3] and have a work party or "shower" to make or collect materials; send them to the chosen place. Most of the places listed receive support through the MYFund.

November

1. Urge youth to participate in World Order Sunday, November 10.

2. Invite overseas students at a nearby school to be guests of your MYF at Thanksgiving.

3. Make plans with the council for giving to overseas relief this month through the Disaster Relief Bank. Write to the Youth Department [3] for a poster and flyer on Disaster Relief Bank. Send money for disaster relief to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York.

4. Plan to send Christmas greetings to missionaries and deaconesses of your church, both at home and abroad, and the missionaries and nationals whom you met at summer assemblies, camps, and institutes.

5. Celebrate "Asia Month." Highlight Asian art, crafts, history, and the progress of various sciences. For free materials write the U.S. National Commission for UNESCO, Department of State, Washington 25, D. C.

December

1. Make careful plans in council meeting for the Sunday morning unit in January on "The World Mission of the Church" in *Studies in Christian Living* or for the January Sunday morning unit on "The Church at Work in Japan" in *Bible Lessons for Youth.*

2. Order *Youth Packet on Christ, the Church, and Race.*[3] For leaders. Free. You will need these resources if you use *Program Quarterly* for the unit in January and February on "World Fellowship Begins With Me."

3. Order *Youth Packet on Japan.*[3] For leaders. Free. You will need these resource materials for Sunday evening sessions in January on "So This Is Japan," in *Roundtable.*

4. Make plans to observe Human Rights Day, December 10. Write to the American Association for the United Nations, 345 East 46th Street, New York 17, New York, for free materials on human rights.

5. Talk with your minister regarding youth's participation in a School of Missions in your church in January for the entire church family. In the youth section use materials on one of the current missionary themes. See the leaflet, *Missionary Materials for Youth* * for resources.

6. Attend vocational conferences to learn about missionary and deaconess service and vocations related to world peace. The Committee on Christian Vocations in your church should have information to share with your MYF.

January

1. Order *Youth Packet on "Christ, the Church, and Race.*[3] For leaders. Free. You will need these resources for Sunday evening sessions in February on "Progress in Human Relations" in *Roundtable.*

2. One hundred years of Protestantism in Japan will be observed in 1959. Ask the council to appoint a committee to watch church publications for news of the centenary celebrations which will occur during this year and next. Keep up-to-date news about it on the bulletin board and make a scrapbook with pictures and articles.

3. Select a play on missions or world peace to read or produce. Order *Presenting Missions and World Peace Through Drama* (2345-B).[3] Free.

4. On Sunday morning or evening in your MYF read one of the essays from Japanese young people taken from Margery Mayer's book, *With Pen and Brush* ($1.25).*

5. Plan a sukiyaki dinner and Japanese festival one evening this month. For suggestions, see *Fun and Festival From Japan,* by Alice E. Gwinn and Esther L. Hibbard (50 cents).*

February

1. Discuss in council meeting ways to lend support to the effectiveness of the United Nations. Ask a few interested youth to analyze the coverage that your local newspaper gives the U.N. Make a U.N. scrapbook and share it with other groups in the church.

2. Plan for participation in the World Day of Prayer, February 21.

March

1. Check all pledges to the Methodist Youth Fund. The fiscal year for the MYFund closes May 31.

2. Present a "snapshot" occasionally during this month and succeeding months, describing one place where our money goes through the Methodist Youth Fund.

April

1. Plan ways to use the devotional material in the booklet, *When We Share,* by Frances Maeda (65 cents).*

2. Talk with your public or school librarian about ways to celebrate Pan-American Day, April 14.

May

1. Plan for a dedication service where new MYFund pledges will be made.

2. Urge members of your MYF attending summer assemblies, camps, and institutes to bring back ideas and plans for strengthening Christian Outreach in your MYF.

June

1. Plan a World Friendship evening around a campfire. Invite a missionary or guest from another country if there is one in or near your community. Use songs from *Lift Every Voice* (25 cents each from Service Department, P.O. Box 871, Nashville 2, Tennessee. Cash must accompany order.) Use a story from one of the books listed in *Missionary Materials for Youth* * or *World Friendship Reading for Seniors and Older Youth.*[3]

July

1. Plan opportunities in MYF morning or evening meetings to learn some of the hymns with world-wide implications in *The Methodist Hymnal.*

2. Visit at least one of the missionary enterprises within your conference.

August

1. Ask youth who attended assemblies, camps, or institutes to tell about one way that Christian Outreach was emphasized. Plan ways of using these ideas in your MYF.

2. Watch the church publications for news about the World Convention of Christian Education held in Tokyo, Japan, August 6 to 13. Make an attractive bulletin board of the news with pictures and articles.

NOTE: This article appears also in the October issue of *Roundtable.*

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

[1] Order from The Methodist Publishing House serving your territory.

[2] Order from the Methodist Youth Fund, Box 871, Nashville 2, Tennessee.

[3] Order from Youth Department, Box 871, Nashville 2, Tennessee.

CHILDREN'S WORK

LOOKING AHEAD IN MISSIONARY EDUCATION
1957-58
"Japan" and "Christ, the Church, and Race"

DURING the year 1957-58 children in The Methodist Church will study units on "Japan" and/or "Christ, the Church, and Race." They will learn about the work of the Christian Church in Japan and discover how Methodists are sharing in that work. They will also be introduced to mission projects which serve people of different races and learn that children of all races are "children of one Father."

The units in *Group Graded Lessons* for January, 1958, are on Japan. Also, the unit in *additional sessions* for juniors for January is on Japan. "Christ, the Church, and Race" is the emphasis in the unit in *additional sessions* for juniors for May, 1958. The title of this unit is "Children of One Father."

The available materials for use with primary and junior children in 1957-58 are as follows:

For the Sunday School Sessions

Primary Group Graded Lessons, January, 1958. This unit is entitled *The Story of Jesus in Japan.* The pupil's material will be found in *The Primary Class,* and the teacher's helps are printed in *Child Guidance in Christian Living* for January, 1958.

Primary Closely Graded Courses. The missionary units in these lesson materials occur in the winter quarter for all three grades. The units are:

"Homes for All" (Course I, Part 2, eight sessions).

"Many People in Our Country" (Course II, Part 2, eight sessions).

"Children Go to Church Around the World" (Course III, Part 2, seven sessions).

The reading books on Japan may be used with Courses I and III and on "Christ, the Church, and Race" in Course II.

Junior Group Graded Lessons for January, 1958. This unit is entitled "Christians at Work in Japan." The pupil's material will be found in the *Junior Quarterly,* and the teacher's helps are printed in *Child Guidance in Christian Living,* January, 1958.

Junior Closely Graded Courses.[1] The missionary units in these lesson materials occur in the winter quarter for all three grades. The units are:

"The Bible Around the World" (Course IV, Part 2, six sessions).

"A Fair Chance for All" (Course V, Part 2, six sessions).

The materials on the current missionary emphasis, when pertinent, may be used with the study of these units.

For Use in Additional Sessions

For those groups meeting in *additional sessions* for missionary education, either of the following approved units may be used:

Primary:

*Children of Japan,** by Mattie Lula Cooper. A ten-session unit. Price, 50 cents.

Or, *The Apple Tree House,** by Anne M. Halladay. Price, $1.25, and *A Primary Teacher's Guide on "Christ, the Church, and Race,"** by Edith F. Welker. Price, 50 cents.

*The Swimming Pool,** by Alice Cobb. Price, $1.25; and *A Junior Teacher's Guide on "Christ, the Church, and Race,"** by Frances Eastman. Price, 50 cents.

Leaders should note that the *additional* sessions for juniors which are printed in *Child Guidance in Christian Living* each month include two missionary units each year, in January and May. These units are:

"Christian Leaders in Japan," January, 1958.

"Children of One Father," May, 1958.

Helpful Resources

As leaders prepare to teach either or both of the missionary units for 1958, they will find it worth while to read books and pamphlets related to the emphases.

*Cross and Crisis in Japan,** by Charles W. Iglehart. This is the adult study book which will help leaders prepare for teaching "Japan" units. Paper, $1.25.

*The Full Circle,** Yoshiko Uchida. A fictionized story about Umeko Kagawa that gives much background on Japan. Paper, $1.25.

*Progress Against Prejudice,** by Robert Root. This is a study book for adults and gives a survey of what churches are doing about racial problems. Paper, $1.25.

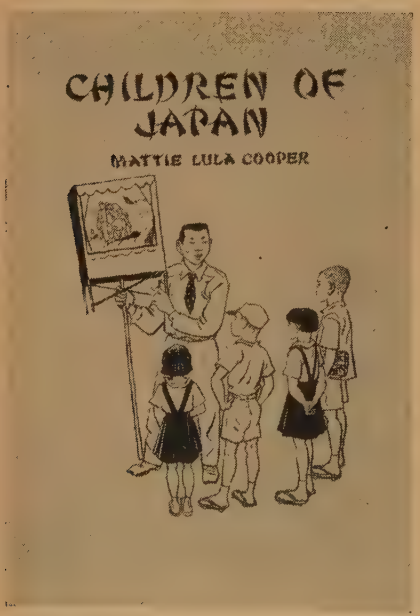
*Sense and Nonsense About Race,** by Ethel J. Alpenfels. Information and insights that have grown out of scientific facts. Paper, 50 cents.

Pictures

The following sets of pictures and picture books will be helpful in teaching the missionary units:

*When Children Give, 1957-58.** An eight-page booklet to interpret some of the things that happen in Japan and between different races in the United States because children give to missions. Each primary and junior child should have a copy. Single copy, 15 cents; in dozen lots, 8 cents each.

Teaching Pictures for The Primary Class[1] and *Teaching Pictures for Juniors,*[1] January-March,



1958. These sets of twelve pictures will include some pictures of Japan. Price, $1.50 per set.

*World Friends Picture Albums.** Two albums are available on the current emphases. These are $1.00 per set:

World Friends: Japanese.

World Friends: Friends at Home.

Filmstrip

Kimiko of Japan.[1] In color. Sixty-two frames and reading script. It is the story of a Japanese girl at home, at school, at church, at the market, and at a school picnic. For use with *primary* and *junior* children. Sale, $5.00.

Reading Books for Children

Books that will enrich the study of missionary units are:

*Hana's New Home,** by Lois Eddy McDonnell (primary)—"Christ, the Church, and Race." Paper, $1.25.

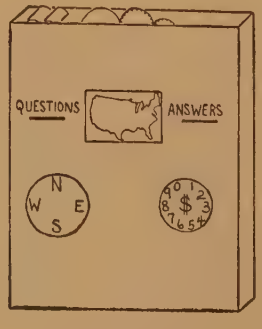
*The Swimming Pool,** by Alice Cobb (junior) — "Christ, the Church, and Race." Paper, $1.25.

*Surprise for Robin,** by Jeanette Perkins Brown (kindergarten and younger primary). Paper, 75 cents.

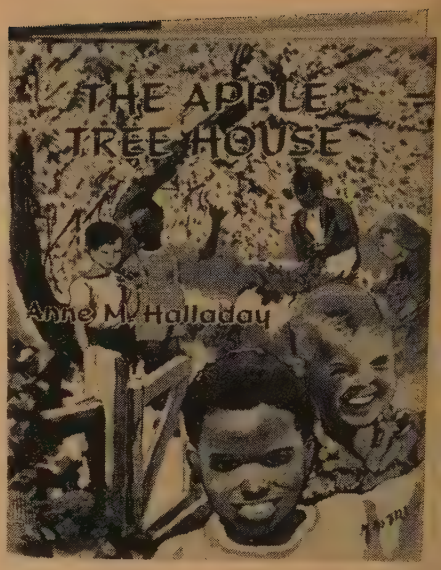
*Keiko's Birthday,** by Jeanette Perkins Brown (kindergarten and younger primary). Paper, 75 cents.

[1] Available *only* from The Methodist Publishing House serving you.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.



A Pretend Univac.
See story page 45



INSPIRATIONAL TESTIMONIALS

OCTOBER is the month when many combination subscriptions to THE METHODIST OMAN and WORLD OUTLOOK exre. Do not fail to renew your bscriptions to keep these two luable and attractive sources of aterial coming to your home. Rewals lost in any month diminish r totals. The many letters exessing appreciation of these lendid magazines are evidence at you cannot afford to be witht them.

Join hands with us in Christian rvice. What percentage of your ciety are subscribers to THE ETHODIST WOMAN and WORLD UTLOOK? We receive letters from l over the United States telling groups that are 100 per cent subribed. They are indeed joining nds with others in service.

An informed Christian is an efctive Christian. Through the ges of THE METHODIST WOMAN d WORLD OUTLOOK you may arn of the work that is being done e world around, and how you, o, may have a part in answering orld needs.

This is illustrated in the follow-g letter from Mrs. C. A. Ames of arshalltown, Iowa.

EAR METHODIST WOMAN:

Last May I had the privilege of siting the Navajo Indian Mission hool in Farmington, New Mexico. was much impressed with the perintendent, Mr. Bass, and the achers I met. My slides taken ere are greatly prized.

Then last February, on a plane ip to South America, I had extra ys in Lima, so visited Mission eadquarters, Colegio Maria Alrado and last, but not least, La orida Settlement House. Shortly fore I left on the trip I had read Miracle in Peru," so it was doubly interesting to be able to meet Miss Martha Vanderberg. We took slides of the little folk in the Daily Vacation Bible School.

A young teen-ager from Colegio Maria Alvarado who spoke English accompanied me on a little railroad trip.

Then in Rio de Janeiro, I visited Colegio Bennett and was much impressed by the fine equipment. Miss Dorsey is dedicated to her task as all the teachers are. In both cities I visited some of the small Methodist churches, and in Lima I even saw a "church in a house." And I want to say that I am very well satisfied with the way our mission money is being spent. Although I saw so much in my forty-day trip, visiting our Methodist institutions was one of the highlights. I read about these vital places in our church magazines and now my interest is enhanced. Others are impressed when they see my slides and hear my talks.

Your magazine should be a "must" for every Methodist woman.

Sincerely yours,
Mrs. C. A. Ames

P.S.: The thought just occurred to me—how would I have known about these institutions if I didn't read our Woman's Society magazines?

From New York

Another testimonial from New York state will cheer the hearts of all who share in the promotion of the magazines.

"I am anxious to let you know how I appreciate THE METHODIST WOMAN. Within a week after its arrival I have read every word. I always wait anxiously for each new issue. Don't get wrong ideas that I have nothing else to read—I take at least eight magazines and have many church and civic responsibilities.

"My son, aged twenty-nine, was at home. A copy of THE METHODIST WOMAN was lying open to page 23—'Who Will Come to St. Croix?' He took the magazine to the breakfast table as many men do the newspaper. He read that article and rushed to the train with the magazine in his hand. . . . That evening when he came home, he said, 'That is a wonderful magazine; I never knew religious literature could be so interesting. Nor could I believe,' he said, 'that I wouldn't be embarrassed in public reading a good Christian woman's magazine.'

"Thanks for every issue."

Zebulon, Georgia

From Zebulon Woman's Society of Griffin District, North Georgia Conference, comes the following splendid report:

"Miss 'Bill' Corley, secretary of Literature and Publications for the Woman's Society of Christian Service of the Zebulon Methodist Church, who received national recognition last year for securing 25 new combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK, has done it again! She secured 25 new combinations, as well as 20 renewals and 4 single subscriptions. She did not wait for the April Special Drive. She secured a total of 94 subscriptions in a Society of 45 members. All officers are subscribers to both publications and several subscribers are not members of the Society.

When asked the secret of her ability to obtain subscriptions, Miss Corley says, "Start in time and don't take 'no' for an answer."

CIRCLES *Worship and Program Suggestions*

The Spirit of Christ—For All of Life

The circle programs for the coming year will be based on the *Seventeenth Annual Report* of the Woman's Division. Every circle, therefore, should have a copy.*

Since the 250th anniversary of Charles Wesley's birth is being celebrated this year it is suggested that we sing his hymns at every meeting. He wrote over 6,000 hymns of praise to God.

HYMN: "Love Divine" (No. 372, *The Methodist Hymnal*).

SCRIPTURE: Acts 1:8.

PRAYER: That we may be witnesses at home and in all parts of the world.

LEADER: This year we are going to become acquainted with the Annual Report of the Woman's Division. (*Holds up a copy.*) It is really a gold mine of information and contains the answers to so many questions. Just a few facts will be presented today, for later programs will deal with specific areas. Feel free to ask questions as we go along. (*Questions should be planted in the group.*) The foreword written by the president of the Woman's Division gives some amazing figures of growth. (*Refer to page 3.*)

Our Woman's Society is a great world-wide fellowship which begins in our own home town. We have the responsibility of bringing every woman member of the church into active participation in the Woman's Society.

Question No. 1: What is the purpose of the organization?

LEADER: That is a good starting point. It is found on page 232, Article 2 of the Constitution. (*Reads it.*)

Question No. 2: You said this was a report of the Woman's Division. What is the Woman's Division?

LEADER: The Woman's Division is the national governing or policy-making body. It is one of the three administrative divisions of the Board of Missions. The membership and scope are defined on page 225. (*Summarize the Constitution, Article 1240.*)

The names of the members are on pages 8 and 9. (*Call attention to those from your own jurisdiction. See the October, 1956, issue of* THE METHODIST WOMAN *for their pictures.*) Each member of the Woman's Division is assigned to one of the three departments: the Departments of Work in Home and Foreign Fields and the Department of Christian Social Relations. In addition, every member has several committee assignments. (*See pages 10-19. To illustrate the work load, take one woman and lift up her committee duties.*)

Question No. 3: But of course these women who give so much time receive a salary, don't they?

LEADER: The members of the Woman's Division are volunteers in the same category as the officers of the local Woman's Society, the district, the conference, and the jurisdiction. They are not paid workers. This is the genius of the organization.

The staff members are salaried, of course. They are listed at the bottom of page 6 (*beginning with the treasurer*) and on page 7. How many staff members do you know? (*Spend a few minutes on staff members and their duties.*)

The other salaried persons are the missionaries and deaconesses. They are listed with their appointments on pages 20-70. (*Call attention to the variety of projects, the vocations in missionary service, and the number of nationals who are in charge of projects in foreign fields —their names are enclosed in parentheses in the listing of appointments. Pick out the missionaries supported by your conference.*)

Question No. 4: In how many countries do we have work?

LEADER: Before I answer that question just let me call attention to the Memorials on pages 212-217. Only six of the deceased were still active when they died. The rest were beloved retired workers. It is a benediction just to read through these brief obituaries.

We have work in thirty-two countries though our participation is curtailed at present in China, Bulgaria, and Poland. (*See box on page 107.*)

Question No. 5: This Report does have the answers. I am beginning to see the connections. Am I right in saying that if we study this Report we will find out where our money goes?

LEADER: Yes, through the report of the treasurer, pages 163-173, and the reports of the executive secretaries of the Departments of Work in Home and Foreign Fields, pages 71-152, you will learn where your money goes.

Another discovery will be the importance of making accurate reports. The reports of the secretaries of the Section of Education and Cultivation, pages 174-188, and some of the chairmen of standing committees, pages 203-211, are based on the reports which are channeled to them. All this will be developed in later programs. Another valuable bit of information is the roster of jurisdiction and conference officers on pages 290-333.

We come back to the thought expressed in our Scripture verse. Jesus told His disciples that they were witnesses not only in Jerusalem but in neighboring lands and to the farthest corner of the earth. This command is for us today. As we work in this local Society, our influence and witness extend around the world.

HYMN: "O for a Thousand Tongues to Sing." (No. 162, *The Methodist Hymnal.*)

Alternate Suggestion: **These questions could be fed to a pretend Univac as described by Mrs. Hovda on page 45. See page 51 for quiz.**

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

A Pretend UNIVAC

by MRS. ARTHUR F. HOVDA, *Secretary, Youth Work, Edgewater Church Woman's Society, Minneapolis, Minnesota*

OUR church held a School of Missions on four Sunday evenings during Lent. It s my privilege, on one of these enings, to lead the study for the nior high group. The study was sed on the book, *It Happened is Way*. We hit upon the idea of esenting the program through a etend *Univac*.

A large carton, about 34″ by 48″ 24″, was secured from the local pliance dealer. By opening the ps at one end we added another n inches to the height of the box nich we painted brown on three es.

A horizontal slot large enough to ke a 3″ by 5″ card was cut on e left-hand side of the front of e box and the word *Questions* nted above it. A similar slot on e right-hand side was labeled swers. (*A razor blade does a at cutting job.*) A large map of e United States was attached to e carton between the two slots. vo cardboard dials 12″ in diam- r were mounted on the front of e box with a bolt and a nut in e center of each. One dial indi- ted dollars and the other direc- ns—north, east, south, and st. In the rear of the box (the painted side) a large enough ening was made to admit two ls.

We used the motor from an elec- c mixer (minus the blades) and a lloween noisemaker inside the x to simulate the sound of gears irring whenever the Univac went o action.

The leader opened the program explaining what a *Univac* is—a chanical brain which, when ren a set of facts, always comes with the right answer. Our nivac would now be tested to see it had the right answers to some estions we had in mind. The der held up several cards on which the following questions had been written:

How much money was contributed to missions by the MYF in Minnesota in 1956?

Are there any Woman's Society mission projects in the state of Minnesota?

Is there a Methodist college or university in Minnesota?

What other Methodist mission projects do we have in Minnesota?

(*Inside the box there was a set of answer cards in the hands of a junior high girl. To be sure that Univac did not "goof" on this the question and answer cards bore matching numbers in the upper right-hand corner.*)

The leader read the first question aloud, slipped the card into the *Question* slot, and twiddled the dials. Then she watched the machine anxiously for a moment while the motor whirred and the noisemaker clattered. A card emerged from the slot marked *Answers* and the leader took it. Behold, it was the correct answer to the question! The leader fed the other three cards into the pretend Univac and followed them with a series of five others. These bore topics which, together, added up to one answer.

A Woman's Society project in North Carolina.

A High School.

For Negro girls.

Let us hear the experiences of some of these girls.

Specific location, Asheville, North Carolina.

Again the leader turned the dials. There was commotion in the box, then silence. From the back of the box two girls emerged and, between them, gave an abridged version of the story, "Emma Sue's Chance."

The leader fed another set of cards into the wonder-brain:

A church in Cleveland, Ohio.

A refugee family is involved.

From Estonia.

How a church helped them.

The motor whirred, the noisemaker rattled and two more girls emerged from the box to report on the story, "They Found a Home."

Still another set of cards was fed into the box:

Do we have any work down south, say in Texas?

Specifically, El Paso.

Do we have work with Mexican people there?

What is Rose Gregory Houchen Settlement in that city?

Motor and noisemaker again went into operation. When they stopped a single girl came out to tell briefly the story of "Jose, Man of the House."

Then the leader decided to give Univac a supreme test—to find out if it had any answers to such questions as:

I think charity begins at home.

Let George do it.

I think heaven helps those who help themselves.

I work hard for what I get. I think others can do the same.

If others want to support missions all over the world it's O.K., but really I haven't time to take part in such things.

She fed the cards and reached out to turn the dials, but exciting things began to happen inside Univac. It swayed from side to side, the motor and the noisemaker were in a frenzy, human groans were heard, and there was a flash of light (*a flashbulb*). It seemed as though Univac was going to "blow up." Suddenly, through the open top rose a cross (about 12″ by 5″ made of cardboard with one side painted blood red) and the machine became quiet.

The leader walked over to the machine and reverently took the cross. Yes, Univac had the answer written on the blood-red cross:

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

FINANCIAL CONFERENCE REPORT FOR TH

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOA
Marguerite Har

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1956-57	Total Pledged 1956-57	Youth	Children	Total o Appropriat 1956-5
Central:							
Central Alabama	$ 1,187.45	$ 77.60	$ 1,265.05	$ 1,600.00	$	$ 4.00	$ 1,26
Central West	1,464.50	275.50	1,740.00	1,740.00		10.00	1,75
Delaware	9,398.79	870.72	10,269.51	10,000.00	750.00	65.00	11,08
East Tennessee	909.25	219.00	1,128.25	1,100.00	123.77	7.00	1,25
Florida	970.00	162.00	1,132.00	1,200.00	20.25	20.63	1,17
Georgia	1,877.90	166.47	2,044.37	3,600.00	4.00	4.30	2,05
Lexington	10,660.13	758.50	11,418.63	10,000.00	236.00	39.00	11,69
Louisiana	2,583.30	329.15	2,912.45	4,050.00	32.50		2,94
Mississippi	2,181.45	349.00	2,530.45	3,200.00		6.00	2,53
North Carolina	2,860.32	14.65	2,874.97	2,600.00	122.00	42.76	3,03
South Carolina	4,796.25	228.75	5,025.00	5,000.00	218.60	6.25	5,24
Southwest	1,013.81	37.00	1,050.81	1,485.00	14.00	14.00	1,07
Tennessee	2,200.00	359.00	2,559.00	3,000.00	5.00	21.00	2,58
Texas	3,319.40	385.50	3,704.90	3,450.00	247.77		3,95
Upper Mississippi	796.70	16.50	813.20	1,618.00	49.30		86
Washington	6,952.16	2,466.08	9,418.24	8,000.00	829.24	257.57	10,50
West Texas	1,600.00	300.00	1,900.00	1,900.00	10.00	10.00	1,92
Central Jurisdiction	262.20		262.20				26
Total	55,033.61	7,015.42	62,049.03	63,543.00	2,662.43	507.51	65,2
North Central:							
Detroit	158,048.52	6,429.57	164,478.09	158,700.00	8,188.78	511.82	173,1
Illinois	182,017.27	10,667.79	192,685.06	183,000.00	6,608.81	871.82	200,1
Indiana	113,214.30	11,615.69	124,829.99	124,000.00	4,380.50	856.22	130,0
Iowa-Des Moines	137,382.27	10,310.58	147,692.85	125,000.00	8,485.28	618.60	156,7
Michigan	107,985.32	6,297.00	114,282.32	102,000.00	5,077.56	564.83	119,9
Minnesota	101,662.44	7,163.48	108,825.92	95,000.00	2,217.50	265.89	111,3
North Dakota	27,201.57	1,266.00	28,467.57	25,000.00	1,310.00	164.14	29,94
North Indiana	147,295.79	8,547.51	155,843.30	148,120.00	8,049.50	1,196.95	165,0
North Iowa	163,977.51	7,050.76	171,028.27	165,500.00	8,415.16	553.79	179,9
North-East Ohio	234,975.63	13,009.57	247,985.20	240,000.00	8,441.78	1,625.07	258,0
Northwest Indiana	76,445.42	4,054.58	80,500.00	80,000.00	3,157.17	575.96	84,2
Ohio	328,967.36	18,083.32	347,050.68	322,000.00	12,649.35	1,724.67	361,4
Rock River	217,022.97	12,959.98	229,982.95	217,192.00	4,742.10	319.34	235,0
South Dakota	34,662.86	2,011.21	36,674.07	36,000.00	1,349.14	32.70	38,0
Southern Illinois	53,590.88	8,688.96	62,279.84	60,650.00	2,986.22	479.56	65,7
West Wisconsin	39,583.49	1,508.43	41,091.92	41,000.00	1,706.27	69.30	42,8
Wisconsin	61,523.31	3,626.00	65,149.31	61,100.00	3,153.62	201.48	68,5
North Central Jurisdiction	300.00	520.00	820.00				8
Total	2,185,856.91	133,810.43	2,319,667.34	2,184,262.00	90,918.74	10,632.14	2,421,2
Northeastern:							
Baltimore	147,457.20	6,441.95	153,899.15	130,000.00	6,381.70	235.71	160,5
Central New York	55,801.00	1,223.06	57,024.06	55,000.00	2,439.80	164.64	59,6
Central Pennsylvania	59,084.56	1,335.00	60,419.56	56,000.00	3,848.55	337.26	64,6
Erie	87,819.64	1,531.95	89,351.59	87,000.00	4,574.13	841.68	94,7
Genesee	73,455.55	2,676.65	76,132.20	72,000.00	2,879.62	64.00	79,0
Maine	10,549.76	34.50	10,584.26	10,000.00	356.88	10.95	10,9
New England	39,252.27	774.00	40,026.27	38,500.00	3,173.49	83.86	43,2
New England Southern	27,195.23	23.25	27,218.48	25,000.00	724.86	55.09	27,9
New Hampshire	8,311.92	489.18	8,801.10	8,500.00	384.05	8.83	9,1
New Jersey	61,845.49	1,869.32	63,714.81	58,000.00	2,999.39	182.52	66,8
New York	42,211.66	4,306.82	46,518.48	43,000.00	269.05	82.26	46,8
New York East	66,852.00	3,655.77	70,507.77	58,750.00	2,190.01	303.68	73,0
Newark	77,915.89	3,493.12	81,409.01	75,450.00	2,290.12	195.98	83,8
Northern New York	31,992.28	1,174.89	33,167.17	31,500.00	754.36	110.48	34,0
Peninsula	50,517.79	233.89	50,751.68	48,000.00	1,514.00	156.84	52,4
Philadelphia	99,039.83	6,182.75	105,222.58	102,000.00	5,084.61	697.13	111,0
Pittsburgh	114,723.53	3,366.70	118,090.23	102,000.00	8,011.39	1,027.91	127,1
Puerto Rico Provisional	20.00		20.00	60.00			
Troy	59,564.73	1,772.94	61,337.67	58,800.00	981.69	127.46	62,4
West Virginia	133,921.79	11,880.36	145,802.15	128,000.00	5,954.98	508.76	152,2
Wyoming	55,239.00	1,848.50	57,087.50	57,000.00	4,066.50	388.70	61,6
Northeastern Jurisdiction	282.00	95.00	377.00				3
Total	1,303,053.12	54,409.60	1,357,462.72	1,244,560.00	58,879.18	5,583.74	1,421,9
South Central:							
Central Kansas	157,491.55	15,777.61	173,269.16	173,000.00	6,393.17	705.00	180,3
Central Texas	81,462.87	18,600.54	100,063.41	92,000.00	3,364.72	127.79	103,5
Indian Mission	1,716.23	2.50	1,718.73	1,200.00	28.78	20.49	1,7
Kansas	93,270.28	10,271.37	103,541.65	100,000.00	4,056.50	563.14	108,1
Little Rock	67,522.47	12,022.93	79,545.40	77,400.00	4,076.31	58.29	83,6

AR JUNE 1, 1956—MAY 31, 1957

MISSIONS—THE METHODIST CHURCH
surer

DIVISION OF TOTAL RECEIPTS

otal on ropriations 955-56	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
1,286.32	$ 1,269.05		$ 71.77	$ 68.51		$ 4.50		$ 1,413.83
1,765.34	1,750.00		197.40	215.00		4.17		2,166.57
11,523.17	8,284.51	$ 2,800.00	302.45	737.27	$ 258.00	16.00		12,398.23
1,170.46	1,259.02		24.27	181.56	176.26	3.90		1,645.01
1,495.50	1,172.88		92.16	82.50		4.00		1,351.54
1,981.56	2,052.67		98.53	304.77	4.00	5.79		2,465.76
11,494.24	11,693.63		513.90	540.50	1,288.67	15.00		14,051.70
3,062.54	2,944.95		119.74	289.43	25.00	6.00		3,385.12
2,622.80	2,536.45		238.28	183.28	15.00	5.00		2,973.01
2,470.68	3,039.73		171.21	100.49	5.00	7.00		3,323.43
5,084.50	5,249.85		356.96	253.78	9.00	11.00		5,880.59
1,059.98	1,078.81		60.70	82.43				1,221.94
2,459.32	2,585.00		80.00	199.00		4.00		2,868.00
3,984.22	3,952.67		150.00	157.10		10.00		4,269.77
635.59	862.50		55.50	26.70		9.07		953.77
8,526.17	10,505.05		505.88	787.22	727.24	10.00		12,535.39
1,982.00	1,920.00		165.73	180.60		5.00		2,271.33
67.39	262.20			83.23				345.43
62,671.78	62,418.97	2,800.00	3,199.48	4,473.37	2,508.17	120.43		75,520.42
164,120.02	168,628.69	4,550.00	7,057.38	13,862.34	5,127.78	102.79		199,328.98
200,317.43	176,565.69	23,600.00	8,370.92	22,968.89	2,195.35	102.29	$ 2,519.99	236,323.13
125,530.25	127,066.71	3,000.00	6,571.55	15,862.61	912.22	73.10		153,486.19
154,052.88	148,126.73	8,670.00	7,262.40	13,796.68	15,478.60	110.26		193,444.67
116,948.06	113,324.71	6,600.00	6,638.03	12,941.99	3,490.81	77.22		143,072.76
108,245.03	109,937.31	1,372.00	5,311.58	17,942.32	1,110.78	74.84		135,748.83
30,315.40	29,941.71		1,556.75	3,497.81	190.00	12.36		35,198.63
164,095.10	165,089.75		6,785.27	12,481.46	64.60	67.43		184,488.51
180,974.88	174,197.22	5,800.00	7,749.51	14,400.15	3,019.36	100.00		205,266.24
253,412.34	247,652.05	10,400.00	10,751.39	20,146.09	1,708.06	127.24		290,784.83
83,074.69	84,233.13		3,830.81	8,097.51	96.50	54.08		96,312.03
352,218.60	361,424.70		16,589.73	36,722.87	1,728.00	180.95		416,646.25
225,032.89	230,008.39	5,036.00	7,057.02	17,605.76	4,712.92	84.13	150.00	264,654.22
35,853.41	38,055.91		2,156.16	3,986.01	35.00	25.00		44,258.08
64,850.44	65,745.62		4,736.02	10,766.80	2,455.08	39.51		83,743.03
41,346.95	42,867.49		2,123.01	4,503.29	1,141.79	31.60		50,667.18
66,510.01	68,504.41		3,507.63	6,377.60	699.82	42.30		79,131.76
487.09	820.00				726.00			1,546.00
,367,385.47	2,352,190.22	69,028.00	108,055.16	235,960.18	44,892.67	1,305.10	2,669.99	2,814,101.32
157,560.88	141,816.56	18,700.00	8,593.34	14,458.98	8,053.90	86.84		191,709.62
58,678.50	59,628.50		3,029.15	3,663.07	368.30	45.00		66,734.02
64,584.85	53,615.37	10,990.00	3,809.79	4,231.18	152.00	52.00		72,850.34
90,952.21	87,767.40	7,000.00	6,075.45	8,114.39	3,385.50	47.29	300.00	112,690.03
77,602.81	75,975.82	3,100.00	3,485.86	7,575.74	2,292.69	47.91		92,478.02
11,155.24	10,952.09		939.36	1,205.65	40.00	16.63		13,153.73
41,045.00	30,583.62	12,700.00	1,716.10	9,289.40	3,167.65	38.55		57,495.32
27,655.65	24,498.43	3,500.00	1,180.77	2,386.88	60.00	19.39		31,645.47
8,960.31	9,193.98		545.43	529.85		9.52		10,278.78
66,168.82	60,911.72	5,985.00	3,626.63	11,926.16	1,492.95	44.32		83,986.78
46,300.24	46,869.79		1,920.44	2,989.95	4,193.25	30.18		56,003.61
70,699.73	68,451.46	4,550.00	2,938.64	4,800.47	658.25	43.14		81,441.96
78,666.46	80,295.11	3,600.00	3,366.27	6,639.43	3,391.71	46.28	532.48	97,871.28
33,552.95	34,032.01		2,222.89	1,879.97	295.42	27.16		38,457.45
55,448.18	42,382.52	10,040.00	3,396.75	3,573.16	2,683.63	60.19		62,136.25
110,526.40	92,304.32	18,700.00	5,682.24	13,349.63	1,185.06	60.37		131,281.62
133,668.51	108,229.53	18,900.00	8,863.13	12,290.59	10,874.33	66.08	329.01	159,552.67
155.00	20.00		136.00					156.00
63,396.92	62,446.82		2,545.32	3,369.88	198.25	49.15		68,609.42
153,545.49	143,865.89	8,400.00	11,932.97	18,883.82	5,886.48	94.00		189,063.16
68,573.97	54,342.70	7,200.00	3,034.39	7,445.62	2,862.00	45.10		74,929.81
654.73	377.00				279.80			656.80
,419,552.85	1,288,560.64	133,365.00	79,040.92	138,603.82	51,521.17	929.10	1,161.49	1,693,182.14
178,077.03	179,742.33	625.00	7,562.94	17,664.64	7,514.85	87.24		213,197.00
105,432.73	103,555.92		7,316.92	10,033.42	580.69	37.28		121,524.23
1,588.91	1,768.00		170.84	191.13		2.30		2,132.27
104,336.53	107,119.64	1,041.65	4,981.91	11,117.36	1,835.50	65.43		126,161.49
75,275.00	83,680.00		4,048.68	5,211.57	40.00	32.33		93,012.58

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOA

Marguerite Har

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1956-57	Total Pledged 1956-57	Youth	Children	Total on Appropriati 1956-57
South Central (Continued):							
Louisiana	$ 97,556.93	$ 14,536.32	$ 112,093.25	$ 96,000.00	$ 4,116.02	$ 338.04	$ 116,547
Missouri	45,054.60	3,768.28	48,822.88	44,500.00	1,499.48	144.13	50,466
Nebraska	163,605.80	9,866.63	173,472.43	166,035.00	3,447.22	403.86	177,322
New Mexico	21,350.66	6,229.34	27,580.00	27,500.00	1,697.41	75.95	29,353
North Arkansas	41,826.88	13,890.89	55,717.77	58,000.00	2,193.73	88.50	58,000
North Texas	88,555.41	17,498.97	106,054.38	106,050.00	9,277.68	102.22	115,434
Northwest Texas	69,014.18	11,648.61	80,662.79	76,250.00	4,153.85	125.93	84,942
Oklahoma	143,098.04	22,451.53	165,549.57	166,815.00	3,586.63	150.32	169,286
Rio Grande	1,837.19	57.25	1,894.44	1,225.00	142.20	12.65	2,049
St. Louis	76,365.98	11,514.12	87,880.10	80,000.00	1,806.32	201.30	89,887
Southwest Missouri	77,545.31	10,674.70	88,220.01	86,000.00	1,850.00	153.22	90,223
Southwest Texas	106,518.56	18,579.75	125,098.31	112,350.00	4,213.86	127.01	129,439
Texas	150,467.28	21,601.92	172,069.20	160,000.00	5,408.21	181.00	177,658
South Central Jurisdiction	795.11	334.10	1,129.21				1,129
Total	1,485,055.33	219,327.36	1,704,382.69	1,624,325.00	61,312.09	3,578.84	1,769,273
Southeastern:							
Alabama	85,064.01	12,620.59	97,684.60	88,000.00	2,759.01	361.58	100,805
Cuba Mission	315.00		315.00	100.00	120.36		435
Florida	160,783.79	18,595.95	179,379.74	145,000.00	10,343.19	419.55	190,142
Holston	111,079.83	21,220.17	132,300.00	128,000.00	8,944.94	464.70	141,709
Kentucky	63,185.71	11,889.29	75,075.00	75,000.00	2,259.01	261.07	77,595
Louisville	55,816.73	7,683.27	63,500.00	62,000.00	3,442.77	247.57	67,190
Memphis	76,377.09	15,327.75	91,704.84	80,000.00	2,998.17	188.63	94,891
Mississippi	60,214.45	16,396.92	76,611.37	70,000.00	4,744.53	191.08	81,546
North Alabama	91,381.34	17,755.88	109,137.22	100,000.00	7,230.96	279.69	116,647
North Carolina	114,442.69	13,880.66	128,323.35	128,000.00	6,158.99	737.84	135,220
North Georgia	130,086.24	38,725.76	168,812.00	155,000.00	7,153.86	910.31	176,876
North Mississippi	51,133.64	6,581.00	57,714.64	60,000.00	4,012.96	101.27	61,828
South Carolina	145,028.46	16,970.62	161,999.08	145,000.00	6,795.27	648.32	169,442
South Georgia	135,053.54	17,655.27	152,708.81	136,000.00	4,744.72	374.96	157,828
Tennessee	84,187.30	17,986.94	102,174.24	96,250.00	4,198.53	464.70	106,837
Virginia	223,473.18	23,316.77	246,789.95	210,000.00	10,193.50	450.00	257,433
Western North Carolina	144,593.83	23,556.67	168,150.50	150,000.00	9,812.74	538.90	178,502
Southeastern Jurisdiction		258.16	258.16				258
Total	1,732,216.83	280,421.67	2,012,638.50	1,828,350.00	95,913.51	6,640.17	2,115,192
Western:							
Alaska Mission	1,742.75	100.00	1,842.75	1,687.00	44.50	62.99	1,950
California-Nevada	109,676.58	9,179.18	118,855.76	95,000.00	4,765.87	125.70	123,745
Colorado	52,331.70	5,763.64	58,095.34	50,000.00	1,469.38	114.69	59,679
Hawaii Mission	2,343.99	100.00	2,443.99	2,000.00			2,443
Idaho	16,577.71	994.00	17,571.71	16,000.00	1,417.09		18,988
Montana	21,443.64	1,379.20	22,822.84	20,000.00	2,833.34	105.32	25,761
Oregon	47,142.60	5,310.47	52,453.07	50,850.00	3,801.37	356.36	56,611
Pacific Japanese Provisional	807.89	181.27	989.16	500.00	74.12		1,063
Pacific Northwest	70,532.05	7,094.52	77,626.57	75,000.00	2,660.75	187.35	80,474
Southern California-Arizona	250,105.24	21,180.81	271,286.05	250,350.00	8,228.81	701.98	280,216
Wyoming State	9,037.45	575.03	9,612.48	8,500.00	199.25	86.68	9,898
Western Jurisdiction	147.20		147.20				147
Total	581,888.80	51,858.12	633,746.92	569,887.00	25,494.48	1,741.07	660,98
Total from Conferences	7,343,104.60	746,842.60	8,089,947.20	7,514,927.00	335,180.43	28,683.47	8,453,81
Other Income for Appropriations:							
Deaconess Pension Fund							71,50
Enrolled Home Missionary Pension Fund							1,09
Interest Income Allocated from Permanent and Restricted Funds							19,42
Miscellaneous and Gifts for Appropriations							17,21
							109,24
Grand Total	$7,343,104.60	$746,842.60	$8,089,947.20	$7,514,927.00	$335,180.43	$28,683.47	$8,563,05

HE YEAR JUNE 1, 1956—MAY 31, 1957

MISSIONS—THE METHODIST CHURCH
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DIVISION OF TOTAL RECEIPTS

Total on propriations 1955-56	Appropriations: General	Appropriations: Conference Work	Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
114,148.86	$ 116,547.31		$ 7,989.83	$ 18,181.06	$ 324.36	$ 39.22		$ 143,081.78
49,514.68	50,466.49		3,710.27	5,859.95	207.50	32.40		60,276.61
167,454.17	167,323.51	$ 10,000.00	5,833.60	19,010.24	1,950.81	77.94		204,196.10
28,814.31	29,353.36		3,476.43	8,927.44	358.51	19.80		42,135.54
57,200.00	57,600.00	400.00	4,889.17	9,136.83	347.61	37.35		72,410.96
112,028.04	115,434.28		10,543.48	10,523.64	2,117.63	45.45		138,664.48
88,341.14	84,942.57		8,826.22	10,913.13	1,879.63	34.35		106,595.90
170,780.71	169,286.52		10,895.17	25,604.22	15,110.43	79.65		220,975.99
3,852.42	2,049.29		620.50	579.34		5.02		3,254.15
86,977.53	89,887.72		5,343.73	14,622.42	30.00	36.07		109 919.94
96,812.52	90,223.23		5,166.78	11,952.60	1,216.00	42.69		108,601.30
132,589.15	129,439.18		10,493.12	22,039.56	95.50	47.07	$ 200.00	162,314.43
176,078.62	177,658.41		11,415.03	21,672.83	5,402.00			216,148.27
1,088.00	1,129.21				435.17			1,564.38
1,750,390.35	1,757,206.97	12,066.65	113,284.62	223,241.38	39,446.19	721.59	200.00	2,146,167.40
100,986.09	100,805.19		12,178.74	10,816.22	1,399.88	45.00		125,245.03
403.50	435.36		368.59					803.95
185,656.00	190,142.48		14,852.58	40,421.62	19,338.43	150.00		264,905.11
144,844.95	141,709.64		18,834.46	16,368.94	21,010.97	75.00		197,999.01
68,884.36	77,595.08		6,712.69	5,892.77	138.00	33.89		90,372.43
65,585.08	67,190.34		7,330.53	7,338.37	4,335.00	30.17		86,224.41
94,526.13	94,891.64		11,953.39	10,979.81	2,490.40	49.00		120,364.24
73,176.69	81,546.98		9,381.18	5,654.30	136.90	32.49		96,751.85
111,890.42	113,647.87	3,000.00	9,537.89	20,623.83	5,950.26	119.52		152,879.37
147,217.35	135,220.18		12,958.18	18,008.24	31,985.32	87.28		198,259.20
170,311.86	176,876.17		13,325.05	19,619.14	10,067.67	70.00		219,958.03
63,742.69	61,828.87		7,265.03	4,564.81	1,656.17	27.23		75,342.11
175,145.82	169,442.67		12,363.61	14,303.11	2,721.00	87.85		198,918.24
159,737.13	157,828.49		11,680.93	14,045.06	3,741.00	60.42		187,355.90
104,440.79	91,711.47	15,126.00	7,151.75	7,392.88	72.24	40.45		121,494.79
235,309.90	253,933.45	3,500.00	24,781.22	26,946.44	45,177.70	130.00		354,468.81
181,147.28	178,502.14		14,793.30	22,376.11	25,324.72	113.03		241,109.30
	258.16				6,500.00			6,758.16
2,083,006.04	2,093,566.18	21,626.00	195,469.12	245,351.65	182,045.66	1,151.33		2,739,209.94
1,659.93	1,950.24		457.70	299.60	158.60	1.00		2,867.14
126,775.17	121,747.33	2,000.00	6,860.82	19,841.46	4,310.32	69.94		154,829.87
58,833.31	57,479.41	2,200.00	3,679.38	6,820.45	1,793.60	45.86		72,018.70
2,183.53	2,443.99		252.28	133.71		1.64		2,831.62
19,272.76	18,988.80		961.61	3,152.13	80.25	12.43		23,195.22
23,540.15	23,925.50	1,836.00	1,374.76	3,232.16	130.00	15.72		30,514.14
56,846.24	53,610.80	3,000.00	2,279.18	5,067.14	405.28	32.40		64,394.80
650.39	1,063.28		195.28	91.20	95.00	3.00		1,447.76
77,033.22	79,574.67	900.00	5,323.67	9,126.55	919.62	51.08		95,895.59
271,126.07	274,516.84	5,700.00	11,464.48	40,248.54	30,679.76	113.80	10,941.90	373,665.32
10,771.36	9,898.41		463.24	2,137.53	117.00	6.29		12,622.47
	147.20				336.76			483.96
648,742.13	645,346.47	15,636.00	33,312.40	90,150.47	39,026.19	353.16	10,941.90	834,766.59
8,331,748.62	8,199,289.45	254,521.65	532,361.70	937,780.87	359,440.05	4,580.71	14,973.38	10,302,947.81
69,603.29	71,505.87							71,505.87
1,064.76	1,097.69							1,097.69
8,613.42	19,421.21							19,421.21
23,390.86	17,217.33							17,217.33
102,672.33	109,242.10							
8,434,420.95	$8,308,531.55	$254,521.65	$532,361.70	$937,780.87	$359,440.05	$4,580.71	$14,973.38	$10,412,189.91

OUR HERITAGE IN CHRISTIAN SOCIAL ACTION

(Continued from page 9)

to see any connection between peace and the abridgement of free speech, compulsory military training, military dictatorship, and even world organization. These hundreds of Opinion Test replies were a challenge to the Committee on World Citizenship to do a better job than ever for peace.

They prepared a Peace Stamp bearing the slogan, "Peace Is the New Patriotism, Encircle the Globe With This Thought," and while war raged in the Orient and in Europe, even for a time threatening our own nation, they sold 10,000 of these stamps. With them went this message: "Here is one answer to your desire to bring peace. Scatter broadcast these silent messengers of peace and with every one sent forth lift up a prayer that God will guide our leaders in their search for a Christian way to peace."

In this same year the General Executive of the Woman's Foreign Missionary Society recommends "a close coordination with the Christian Citizenship Department of the Woman's Home Missionary Society, and a closer relationship with the World Peace Commission." The committee requested a budget of $150 for more extensive work.

In 1937, through the cooperation of Dr. Charles Boss of the World Peace Commission, the committee undertook the preparation and promotion of a study course of ten lessons on peace, motion pictures, alcohol, and the Far East. One thousand copies were sold, through the Branches.

The 1938 report revealed that 3,000 auxiliaries were having citizenship programs. One of the last acts of the World Citizenship Committee preceding unification was to work jointly with the Christian Citizenship Department of the Woman's Home Missionary Society and the Board of Education in preparing a Christian Citizenship Study Course which was an accredited course for use in summer schools throughout the country.

Thus through prayer, education, and work the World Citizenship Committee helped to develop an understanding of the day's problems and the need for social action.

In Memoriam

Miss Grace D. Nettleton, **a retired deaconess who resided at the Methodist Old People's Home, Chicago, Illinois, died on May 20, 1957. Miss Nettleton was graduated from the Schauffler Missionary Training School in Cleveland in 1916 and was consecrated a Methodist deaconess by the North-East Ohio Conference in 1926. She served several churches in that conference from 1926-1937 when she was appointed superintendent of the McKelvey Deaconess Home, Columbus, Ohio. In 1945, Miss Nettleton was appointed to the staff of the Agard Rest Home, Lake Bluff, Illinois. She was retired in 1952.**

After a long illness, death came to *Miss Mabel K. Howell* in Asheville, North Carolina, on June 18, 1957.

Miss Howell, after studying deaconess work in Europe, was instrumental in beginning the deaconess movement in the Methodist Episcopal Church, South. She was one of the first to realize the importance of social work in the field of missions.

As professor of sociology at Scarritt Bible and Training School in Kansas City, Missouri, and later as professor of missions at Scarritt College in Nashville, Tennessee, Miss Howell trained deaconesses and missionaries to carry the whole gospel to the whole man in the whole world. Her enthusiasm and influence have been felt throughout the world, and a large part of the missionary program of our church stands as a tribute to her faith and work.

Miss Howell served as one of the secretaries of Foreign Work in the Woman's Council of the Methodist Episcopal Church, South. As a member of the Ad Interim Committee during unification she helped draft the pattern for the Woman's Division of Christian Service. During the first quadrennium of The Methodist Church she was a member of the Board of Missions and Church Extension.

Throughout her life Miss Howell was a pillar of strength and a fountain of wisdom in the missionary program of the church. Hers was a universal vision for missions.

RECENT ARRIVALS FROM:

***Africa: Liberia*—Miss Marie Hill, R.N., 1218 West Grove St., Bloomington, Illinois; *Southern Congo*—Miss Marlene Harmon, Route 4, Gastonia, North Carolina.**

***India:* Misses Marjorie Dimmitt, c/o Miss Lucile Colony, 150 Fifth Ave., New York 11, New York; Eunice Porter, R.N., 1121 S. High, Denver, Colorado; Dr. Margaret Tucker, 1764 Wyandotte Road, Cleveland, Ohio; Miss Louise Campbell, 2755 Park Avenue, Del Rosa, California.**

***Latin America: Cuba*—Miss Lois Davidson, 150 Fifth Avenue, New York 11, New York (until January 1, 1958, after that Rt. 4, Salem, Illinois); Miss Joyce Hill, Box 225, W. T. Station, Canyon, Texas.**

***Southeast Asia: Malaya*—Miss Caroline Plank, R. R. 1, Oley, Berks County, Pennsylvania; Dr. Irma Highbaugh, 808 W. 9th St., Coffeyville, Kansas; *Sarawak*—Miss Ellen Atkinson, 1 Hawkins Point Road, Baltimore 26, Maryland.**

RECENT DEPARTURES FOR:

***Africa: Congo Belge*—Miss Dorothy Gilbert, R.N.**

***Central Congo Conference*—Misses Ethel Homfeldt, Mona Mae Millikan, Anne Cary Eastman. (Miss Eastman to Brussels, Belgium, for one year of language study.**

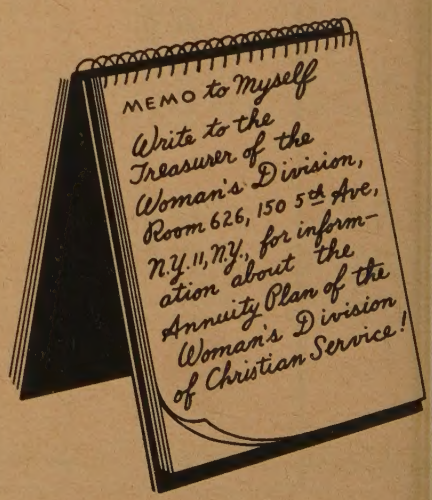
***India*—Miss Marian Warner.**

***Japan*—Miss Maud Parsons.**

***Latin America—Mexico*—Miss Lorena Foster.**

***Pakistan*—Miss Irene Richter.**

***Southeast Asia: Burma*—Miss Hazel Winslow; *Borneo*—Miss Marion Holmes.**


MEMO to Myself
Write to the Treasurer of the Woman's Division, Room 626, 150 5th Ave, N.Y. 11, N.Y., for information about the Annuity Plan of the Woman's Division of Christian Service!

Letters... Letters...

We Get Letters, Too!

I enjoy reading the comments, for I grew up in a printing office. The woman who is just now reading it "from cover to cover" has *missed* something. I have the first copy of THE METHODIST WOMAN on file, and I've read every issue from cover to cover and at one sitting. It should be a *must* for every Methodist woman.

Mrs. R. L. Wells
Elkhart, Kansas

As a very recent district officer, I say THE METHODIST WOMAN grows. The format, the more interesting methods of writing, and use of illustrations make me sorry not to be *more* active. Isn't that the real purpose of a good church magazine?

Mrs. W. R. Hubbard
Conneaut, Ohio

No doubt you have received many reactions to the "new" METHODIST WOMAN. I want to add my bit and say I think it is tremendous. I look forward to each copy, and unless it is absolutely impossible, I immediately sit down and at least thumb through the pages right away. My only regret is that all the Methodist women do not have the privilege of reading our magazine. If only they knew what they are missing.

Mrs. Robert Walker
President, Michigan Conference

Thank you for the very fine new magazine. Its cover and the many fine articles by the workers in the field show us where our dollars are going and spur us on to greater sacrifices.

My work is Christian Social Relations, so of course those pages are of special interest to me.

Hattie Vetach
Lincoln, Nebraska

My! I know everyone has enjoyed the new look of our METHODIST WOMAN. Really it is just wonderful. I read mine the day I receive it and share it with a young friend who, I hope, is going to help organize a new Woman's Society in our little rural community church.

Mrs. Orville F. Wise
Murrayville, Illinois

Just a note of commendation on the article, "Stand Up and Tell," in the April issue. This is a most challenging and inspiring meditation and has meant so much to me.

Mrs. Irl Cole
Galax, Virginia

I want to express my appreciation of the outstanding article in the March number, "Walking With Christ," by Violeta Cavallero. Her emphasis on the four roads makes one stop and think. We *do* have to learn to walk each one if we walk with Christ.

I do thank you and the author for the spiritual uplift I received. I used it for my devotions at our circle meeting.

Mrs. John D. Wonderly
Centralia, Washington

Many thanks for that very inspiring meditation in the April issue by Josephine Beckwith, "Stand Up and Tell . . . What Do You Know About Jesus?"

Mrs. F. R. Herlong
Loachapoka, Alabama

In looking through my METHODIST WOMAN for May, I came to page 43 with the heading *Do Not Let That Opportunity Pass.* I was intrigued by it and read it through entirely. I want to add my "amen" to Mrs. Pullen's testimony.

I am a widow of a Congregational minister, living now in a city where there is no Congregational church. I am a constant attendant and worker in the First Methodist Church.

It is sixty years this summer since I was married and went to live in a parsonage with my huband, who was then a student at Yale Divinity School. I have kept my Guest Book (a small note book) these sixty years, and in it are the signatures of *fifty-two* foreign and home missionaries whom we have entertained, the majority while my husband was still living, but also quite a few in the latter days. We received a blessing from every one of the missionaries we had in our home, whether they were Congregational, Presbyterian, Methodist, or some other denomination. I have sought opportunities to entertain missionaries, because I know what it means to have them in our home.

If you can possibly double up on bedrooms so as to entertain a missionary over *only one* night—*don't let that opportunity pass!*

Yours for missions,

Mrs. Grace B. Morse
Duncan, Oklahoma

Room for Improvement

I certainly was surprised when the January issue came, and when I had time to sit down and read it from cover to cover I couldn't believe my eyes. I have wondered for some time why THE METHODIST WOMAN was so antiquated, almost to the point of boredom. More than once I considered not renewing my subscription, but, having an office in the Woman's Society, I thought I should subscribe.

I approve of the new look and am looking forward to next month's copy. I would like to make one suggestion. I believe there is room for lots of improvement in the Worship and Program Suggestions for Circles. Many times a woman new to the Woman's Society and its materials cannot get much out of these articles. I think that a separate worship service for circle use would be very helpful and then a separate article for program suggestions.

Mrs. Guy C. Vierheller
Akron, Ohio

The inside of THE METHODIST WOMAN is great, but can't we have a cover with more color?

Mrs. Warren J. Fossett
Enid, Oklahoma

QUIZ FOR CIRCLES

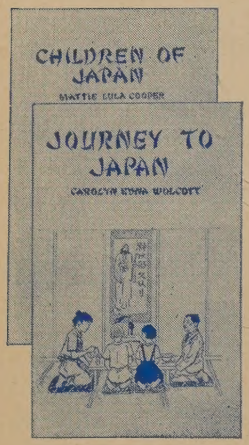
(*See program, page 44*)

Give the important facts concerning:

1. An anniversary
2. A bank
3. A first commencement
4. A dedication
5. Episodes with students
6. Founder honored
7. Guild communications
8. Heritage for Social Action
9. Institute for Leadership Training
10. January Plans for MYF
11. Kenji
12. Local Church Activities
13. Memo to Myself

APPROVED MATERIALS

For Use With Children



Theme: Japan

Manuals for Additional Sessions

Primary

Children of Japan. By Mattie Lula Cooper. This ten-session unit will help the children become acquainted with a Christian family in Japan and learn of ways they can share with Japanese children. 50 cents.

Junior

Journey to Japan. By Carolyn Muller Wolcott. This ten-session unit will help juniors become acquainted with the needs of the Japanese people and the work of the Christian church in Japan. 50 cents.

Supplementary Material

World Friends: Japanese. A picture album of fifteen large photographs with accompanying text. $1.00.

Theme: Christ, the Church, and Race

Units for Additional Sessions

Primary

The Apple Tree House. By Anne M. Halladay. Urban gardens is a new community that does not bar residents of any race or color. Plans to get a church cause many accidents—some exciting, some disturbing. $1.25.

A Primary Teacher's Guide on "Christ, the Church, and Race." By Edith F. Welker. Based on *The Apple Tree House*. 50 cents.

Junior

The Swimming Pool. By Alice Cobb. Boys of junior age form a club and collect a considerable sum of money for a swimming pool, then give it away to help the mother of one club member. This touches the community, which decides on action. $1.25.

A Junior Teacher's Guide on "Christ, the Church, and Race." By Frances Eastman. Based on *The Swimming Pool*. 50 cents.

Supplementary Material

When Children Give, 1957-1958. An eight-page folder of pictures showing some of the things that happen in *Japan* and among *racial groups in the United States* because children give to missions. *Primary and junior*. Single copy, 15 cents; in dozen lots, 8 cents each.

World Friends: Friends at Home. A picture album of fifteen large pictures showing boys, girls, and families of different racial and cultural backgrounds. $1.00.

OF SPECIAL INTEREST

My World Bank. An attractive gift box to be used each year during the quadrennium. (See page 23 of July-August issue of THE METHODIST WOMAN.) *My World Bank* and explanatory leaflet are free for postage at the following rates: 25 of each, 20 cents; 50 of each, 40 cents; 100 of each, 60 cents.

The Nations Go Shopping. A booklet presenting certain aspects of world trade, especially between the United States and Japan. 15 cents.

Organized for Service. Leaflet especially intended to acquaint the local pastor with the relationship of the Woman's Society of Christian Service and the Wesleyan Service Guild to the total program of the local church. Free for postage.

My Great Redeemer's Praise. By Bishop Roy H. Short. A booklet lifting the great Wesley hymns for our enjoyment in this commemorative year. 15 cents.

PROGRAM MATERIALS

September 1957 through August 1958

The March of Missions

For Woman's Societies and Wesleyan Service Guilds

Program Book and **Worship Booklet,** Packet. 75 cents.

Program Book. 60 cents; 3 for $1.50.

Worship Booklet. 20 cents; 10 for $1.50.

My Date Book. Program calendar for local society. 5 cents.

Spanish Program Book. Program material and Worship Booklet in one volume. 60 cents.

FOR YOUTH

September 1957 through August 1958

Boundless Adventure. For a World Friendship Group of Girls in the Methodist Youth Fellowship. 75 cents.

WEEK OF PRAYER AND SELF-DENIAL

October 25-31, 1957

Poster. 10 cents.

Gift Envelope. Free.

Leader's Handbook. 15 cents.

Worship Service for Program Meeting, "As the Waters Cover the Sea." 5 cents; 10 for 35 cents.

Prayer Card. Brief statements of the projects with a prayer for the work and workers. 3 cents; 50 for $1.25.

The Quiet Day—"If With All Your Hearts Ye Truly Seek Me." To be used by the leader and by *all* who attend the Quiet Day. 15 cents; 10 for $1.25.

Please order Week of Prayer literature early; we cannot insure delivery on orders received after October 11, 1957. Make out your order carefully; material sent as ordered cannot be returned for credit.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR NEW CATALOG

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